PANJAB UNIVERSITY ORIENTAL PUBLICATIONS.

ASOKA TEXT AND GLOSSARY.

PART I.

A. C. WOOLNER.

OXFORD UNIVERSITY PRESS

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ASOKA TEXT AND GLOSSARY.

BY

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PART I. INTRODUCTION, TEXT.

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CORRIGENDA

Page xxvii, line 13 : *for* aṃtikini *read* Aṃtikini
,, xxix, l. 5 : *for* bakukā *read* bahukā
,, xxxvi, § 61 (*a*) (i), susūsātaviye : *read rather* susūsitaviye (Hlz.)
,, 62, l. 2 : *for* etatha *read* ehatha
,, 64, abakajaniyo : *for* mahivayo *read* mahiḍāyo
ambāvaḍika : *for* Kg *read* kg
,, 67, avimanā : *read* T IV 11
,, 82, kecā : *for* (ma)nati *read* (ma)nāti
bottom : read koṭavisavesu
,, 90, tive : for *tūra* read *tīvra*
,, 103, niṭhuliyena : *read* niṣṭhūryam
,, 106, paṭipajetha : *for* ayact *read* may act
,, 117, bahune : *read* (Bü e 2. 270)
,, 121, mamate : *add D* II 5, *J* II 6
,, 123, mina : at the end for *āminā* read *aminā*
,, 136 : *read* vrakṣaṃti
,, 138 : *read* sakhinālaṃbhe
,, 150, l. 4 : *for* Rendues *read* Rendus

PREFACE.

At Simla in the summer of 1921 Sir John Marshall kindly placed at my disposal the materials left with the Archæological Department by the late Dr. T. K. Laddu, who had been engaged for some years, part of the time on special duty, in the preparation of an edition of Asoka's Inscriptions.

At the time when Dr. Laddu undertook the work of preparing an edition, and submitted plans to the Director General of Archæology, it was doubtful when, if ever, the revised edition of Cunningham's Corpus Inscriptionum Indicarum, Volume I, "Asoka's Inscriptions," entrusted by the India Office to Dr. Hultzsch, would see the light. The scheme prepared by Dr. Laddu was on an extensive scale, expanding as his work progressed. It was to have included facsimiles of all the inscriptions, transliterations and translations, a glossarial and other indices, epigraphical tables of all letters and combinations in different groups of inscriptions, a general introduction and a detailed historical study of Asoka's reign.

Of all this, what was actually completed consisted of two typed copies of the text of all the inscriptions (as known up to about 1918)* and a complete Word-Index of that text. This Word-Index was on slips for each version and inscription, and in an alphabetic register for the whole: it gave every form and reference to every occurrence, but no further information. There was also a collection of notes on individual words,† the beginnings of separate indices of Pronouns, Verbs, Numerals, etc.,‡ and other fragmentary notes and references. There is evidence that Dr. Laddu regarded the proposed section on Mauryan history and the detailed study of Asoka's reign as the part of the work containing most of his original thought and results: unfortunately his notes are too fragmentary to indicate even the nature of his conclusions. So also with the interpretation of disputed passages it is generally impossible to discover what translation he would have preferred. In fact the perusal of his papers showed that Dr. Laddu's untimely death had robbed us not only of a promising scholar, but also of the results of most of his work on Asoka's inscriptions.§

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* Bühler's readings were evidently taken as the basis of this text. Some later readings were adopted, other proposed readings apparently rejected. A few improvements are suggested, but there is no commentary to show which of those are due to Dr. Laddu himself.

† Authorities are referred to without references. Many other notes I have traced to their sources but a few remain which may be due to Dr. Laddu.

‡ These were intended to illustrate a section on the Grammar and the Dialects. Dr. Laddu records his intention of consulting Professors Giles and Rapson on the treatment of this part of the subject.

§ This should convey a warning to many engaged on important research to record their progress and intentions. I have recently experienced something of the same difficulty in dealing with the papers of a deceased friend and pupil.

My own interest being mainly linguistic and my immediate object to facilitate the study of the Asokan dialects by University students, I suggested to Sir John Marshall the publication of the text, as arranged by Dr. Laddu, together with the Word-Index expanded into a full glossary. This expansion would consist in adding the grammatical analysis of each word, Sanskrit or other equivalents and the meaning according to various authorities, references being given to important articles in the Oriental Journals, etc. To the text would be prefixed an Introduction, giving the student the main facts about the location, discovery and contents of the inscriptions, and a sketch of the grammar of the language in which they were written.

Sir John Marshall approved of these suggestions for the utilization of Dr. Laddu's materials and was good enough to propose publication by the Archæological Department. Financial stringency however intervened and the Government of India were unable to provide funds for the publication, but suggested that an application should be made to the Government of the Panjab for a subsidy, or to some learned society for publication.

The Syndicate of the University of the Panjab has subsequently approved the work as an item in its programme of Oriental Publications.

For this my best thanks are due to the Syndics of the University, while I am indebted to the Director General of Archæology for the use of Dr. Laddu's materials and for all the facilities of the excellent Reference Library at Benmore, which to the summer fugitive from the plains is an oasis in the wilderness.

The text and glossary are intended to provide the student of philology with a convenient handbook of Early Prākrit. The historian will find in this the ready means of checking various translations, sometimes misleading, of these important Indian documents of the third century B.C. The student of epigraphy must go to the Rocks and Pillars, or at least to estampages, photographs and plates—but in difficulties of interpretation he can find here for every Asokan form, as read up-to-date, all the passages where it occurs, or similar forms occur, with references to most at least of the literature on disputed forms. The temptation to illustrate the book with some photographs of Rocks and Pillars, some specimen plates and tables of letters has been resisted in order to keep the price within the means of a larger number of University students.

For two years I have been looking for the appearance of the new edition by Dr. Hultzsch, which may be expected to give the last word on many matters, in the hope of recording any new readings or interpretations Dr. Hultzsch may propose. In view however of the indefinite nature of the delay and of the need that has been felt for a handbook of this kind, it seems better to place it in the hands of students without waiting for the "last word" which nevertheless may give rise to a fresh crop of controversy. After all, such doubts cling to a limited number of obscure points, where the evidence is hardly sufficient to warrant a final opinion: the broad facts, with which every student must begin, are well established.

In so far as this book is based on the text arranged, and on the Word-Index and Notes compiled by the late Dr. Laddu—and serves in some sort as a memorial of him*—there is of course no reason for delay.

A. C. WOOLNER.

BENMORE, SIMLA:
July, 1923.

POSTSCRIPT.—Since writing the above I have received through the good offices of Professor A. A. Macdonell, and by the courtesy of the India Office and of the author, the proof-sheets (without plates) of the new edition of the Corpus Inscriptionum Indicarum, Vol. I, by Dr. E. Hultzsch. The more important variants have been noted in the text or in footnotes; and all have been recorded in the glossary. Many suggestions as to readings and interpretation had already been noted as due to Dr. Hultzsch; it has now been possible to add his latest results.

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* Dr. T. K. Laddu began his studies in the Bombay Presidency, but read for his first degree in Queen's College, Benares, under one of its most famous Principals, the late Dr. Arthur Venis, C.I.E. Thence a Government Scholarship took him to Europe and enabled him to study under Professor Rapson at Cambridge and to read Asoka's Inscriptions with Dr. Hultzsch at the University of Halle. On his return he was appointed Lecturer at his old College, and devoted his leisure to Asoka's Inscriptions and allied subjects. His scheme for an edition with special regard to the needs of Indian Universities has been described. In November 1919 he attended the First Oriental Conference at Poona, and but a short while afterwards his death was mourned by all who knew his genial personality and devotion to learning.

INTRODUCTION.

On the Text.

The text of the Inscriptions has been so arranged as to bring together the different versions of the same edict, so that they may be compared without turning the page. Each page is divided into three or four panels, so that two pages facing each other provide six or eight panels for the display of synoptic versions.

The numbering of the lines in each panel is intended only to assist the eye when passing from one version to another. The numbers inserted in the body of the text refer to the lines of the original inscriptions (each number at the *end* of its line) and provide a convenient and permanent method of reference, which is followed throughout in the glossary.

The first series of "synoptic" versions is that of the famous Fourteen Rock Edicts. These are arranged with the two Northern Kharoshṭī versions (Shāhbāzgarhī and Mānsehrā) and the Western (Girnār) version on the upper page, while the Eastern versions are found immediately below, namely the Kālsī Edicts, and then, side by side, those from Dhauli and Jaugaḍa. For Edict VIII of this series a seventh panel is used for the fragments of another Western version found at Sopārā.

This symmetry is somewhat broken when we come to Edicts XI, XII and XIII. These are not found on the Kalinga rocks (Dhauli and Jaugaḍa). In their place we find two other special edicts, known as the "Kalinga," "Detached" or "Separate" Edicts. The first of these has been styled "The Provincials' Edict" by Mr. Vincent Smith, who shows it as Edict II; while the second (his Edict I) he called "The Borderers' Edict."* These two special edicts have been placed in the appropriate Dhauli and Jaugaḍa panels not required for Edicts XI–XIII, retaining the original order of the inscriptions.

With the XIVth Edict the Kalinga versions come into line again, while the Mānsehrā version, except for one rather doubtful phrase, is missing.†

In the IXth Edict the Girnār version differs somewhat from the two Northern versions, with which Kālsī agrees; so for this edict the Girnār and Kālsī versions have exchanged panels.

The second series is that of the Minor Rock Edicts. This comprises in the upper page three Eastern versions of Edict I ("The Fruit of Exertion") and in the lower page four Southern versions of the same, followed by Edict II ("Summary of the Law of Duty") which is not found in the Eastern versions Rūpnāth, etc., or in the newly discovered Southern inscription at Maski. At Bairāt was found also the Bhābrū Edict ("Second Bairāt" or "Bairāt-Bhābrū Edict"), which records Asoka's favourite passages of scripture. This has been printed in the fourth column of the upper page, next to the other Bairāt inscription, but as is obvious, has no relation to the other inscriptions on these two pages.

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* Asoka, 3rd edn., p. 194 and p. 191.

† Hultzsch has read a little more.

Next come the PILLAR EDICTS I–VII, of which the last is found only on the Delhi Pillar from Toprā. The first six edicts occur with remarkable consistency on the two Delhi Pillars, the Allahabad Pillar from Kauśāmbī and a group of three pillars (Rādhia, etc.) in Bihar.

Of the MINOR PILLAR EDICTS the Sārnāth Edict is placed first. With the first part of this correspond, more or less, the inscriptions found at Sānchī and the Kosambī Edict on the Allahabad Pillar ("Penalty of Schism"). These are printed side by side with the Sārnāth Edict.

Finally there are a few DEDICATORY inscriptions, which naturally are not repeated. These comprise the Rummindeī and Niglīva inscriptions recording visits of Asoka, the "Queen's Edict" found on the Allahabad-Kauśāmbī Pillar and half a dozen cave inscriptions of Asoka and of his grandson Dasaratha.

The following list gives the inscriptions in the order in which they have been printed, with the abbreviations of their names used in this book:—

Rock Edicts. I–XIV.

S.=Shāhbāzgarhī.
M.=Mānsehrā.
G.=Girnār.
K.=Kālsī.
D.=Dhaulī. [*D* two special edicts *vice* XI–XIII.]
J.=Jaugaḍa. [*J* two special edicts *vice* XI–XIII.]
Su.=Supāra, Sopāra (part of viii only).

Minor Rock Edicts.

ru.=Rūpnāth, I (Fruit of Exertion).
s.=Sahasrām, ,, ,, ,,
b.=Bairāt, ,, ,, ,,
br.=Brahamagiri, I, II (Fruit of Exertion and Summary of Law of Duty).
sd.=Śiddāpur, I, II.
jtr.=Jaṭinga Rāmeśvara, I, II.
mk.=Maski (Mhaski), I.
bh.=Bairāt-Bhābrā (Bhābrū). Passages of Scripture.

Pillar Edicts.

T.=Delhi-Toprā, I–VII.
Mi.=Delhi-Mīrat, I–VI.
Ksb.=Allahabad-Kauśāmbī, I–VI.
Rdh.=Rādhiā (Lauṛiyā-Ararāj), I–VI.
Mtn.=Mathiā (Lauṛiyā Nandangaṛh), I–VI.
Rp.=Rāmpurvā, I–VI.

Minor Pillar Edicts.

sn.=Sārnāth. (Penalty of Schism.)
sc.=Sānchī. ,, ,, ,,
kb.=Allahabad-Kauśāmbī (Kauśāmbī Edicts). (Penalty of Schism.)

Minor Pillar Dedicatory Inscriptions.

rm.=Rummindeī. (Asoka's visit.)
ng.=Niglīva. ,, ,,
kq.=Allahabad-Kauśāmbī (Queen's Edict.)

Cave Dedications.

bb.=Barābar. (Asoka's.)
nj.=Nāgārjuni. (Dasaratha's.)

Location of Rocks and Pillars.

In Mr. Vincent A. Smith's "Asoka" (Rulers of India series), as also in his

"Early History of India," the student will find a map of India showing the position of the Rock Edicts, Minor Rock Edicts and Pillar Edicts. It is remarkable that the more important Rock Edicts have been found on the edges of Asoka's Empire; sometimes, it seems, near some sacred goal of pilgrimage, sometimes at the headquarters of a provincial governor. The pillars, of which doubtless many have disappeared, are more numerous in the Ganges-Jamnā basin. The following notes may assist the student, who wishes to inspect the inscriptions, or some of them, for himself, and to learn something of the history of their discovery and decipherment.

Rock Edicts.

Shāhbāzgarhī.—From Naushahra ("Nowshera") on the main N.W. Rly. line between Attock and Peshawar runs a narrow gauge line to Hoti-Mardān. About 7 miles N.E. of Mardān, on the northern road towards Swabi is the village Shāhbāzgarhī. About half a mile to the S.E. of the village is a hill. Here on the west side is a mass of trap rock (24 feet long and 10 feet high). On one side, facing the hill, are inscribed Edicts I to XI in Kharoshṭī. On the other side facing the plain are Edicts XIII and XIV. The Twelfth ("Toleration") Edict is inscribed on a smaller rock about 50 yards away in the direction of Shāhbāzgarhī. South of the main road from Mardān, mentioned above is the ancient road (unmetalled) which runs nearly due east. This road cuts the Makām River, which runs through Shāhbāzgarhi, at a village marked on the maps as Garhai (P.O. "Ghari Kapūra"). It was by the name of this village on the old road,* in the form of Kapūr dī Garhī that these inscriptions were first known. In Prof. Senart's edition the name appears as *Kapūr di Giri*, a corruption due apparently to Masson. The existence of the inscribed rock was reported in 1836 by M. A. Court, a French officer in the service of Mahārāja Ranjīt Singh (J.A.S.B., 1836, pp. 481 and 556). A copy was made by Mr. Masson in 1838, deciphered by Messrs. Dowson and Norris (J.R.A.S., VIII, p. 293), and discussed by Prof. Wilson in 1850, (J.R.A.S., XII, p. 154). The smaller rock with the Toleration Edict was discovered about the end of the century by Captain (afterwards Sir Harold) Deane.

The language resembles that of the Mānsehrā version, but shows more frequently the characteristics of an ancient North-Western dialect.

Mānsehrā.—On the main N.W. Rly. line from Rāwalpindi, change at Taxila (formerly "Sarai Kālā") for Haveliān. Drive 9 miles to Abbottabad (D.B.) and another 16 miles on the Kashmir Road to Mānsehrā (D.B.). One mile to the west of the town is the sacred Breri Hill. Two inscribed rocks are near the base of the hill, another is lower down near the stream. Edicts I–VIII are on the middle rock, IX–XII above on two faces of the upper rock and XIII (with a few phrases of XIV) on the lower rock.† The two upper stones were discovered by Captain Leigh.‡ Dr. Burgess made an estampage in March, 1887. Senart described the two upper rocks with plates in 1888 (J.A., XI, p. 508; XII, p 330.) The readings of the same were discussed by Bühler in 1839 (Z.D.M.G., Vol. 43, p. 273).§ The lower rock was found by the Archæological Department in 1889.

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* Mr. Hargreaves tells me "Along that road, in all probability, passed all the ancient conquerors of India and perhaps the feet of Huien Tsang pressed its dust beneath their tread." See his translation of Foucher's *Ancient Geography of Gandhara*, Fig. 11 and map.

† Hazāra Gazetteer, 1907, p. 118 (Photographs).

‡ Rodger, List of Antiquities.

§ For Senart's and Bühler's main editions see below p. xix. These references are not repeated for each version.

The script is Kharoshṭi as at Shāhbāzgarhi. The dialect represents the N.W. but in many details reminds us of the Kālsī version.

Girnār.—Junāgaṛh is the capital of an Indian State of the same name, in the Kāṭhiāwāṛ. (Rly. Station, D.B.) About half a mile to the East of the town, near what was once the edge of the Sudarśana Lake, at the entrance to the valley, which skirts the sacred Girnār mountain is a rounded granite boulder. On the N.E. face of this are inscribed the Fourteen Edicts of Asoka. On the top of it is the inscription of Rudradāman, and on the western face another dating from the reign of Skandagupta, both referring to the bursting of the dam of the lake and its repair at these two periods, separated by three centuries.

Reported by Tod as early as 1822, the inscriptions were copied for the Revd. Dr. John Wilson, who sent a copy to Prinsep in 1837. They were copied again in 1838 by Captain Postans, who found several fragments, two of which had Asokan characters upon them (J.B.A.S., VII, 1838, pp. 871, f.).* Another copy was published by Prof. Westergaard in the J.Bo.B.R.A.S. of April, 1843. Two fragments were recovered by Prof. Rhys Davids (J.R.A.S., 1900, p. 339). The inscriptions were published with excellent photographs and plates by James Burgess in 1876.† His readings and interpretations are now in many particulars antiquated, and have been superseded by Bühler's edition in the Epigraphia Indica. (Vol. II, p. 447, ff.) The script, as in all except Shāhbāzgarhī and Mānsehrā, is Old Brāhmī.

The dialect represents a Western type of language (perhaps that of Ujjain) with a number of "Māgadhisms," i.e., traces of the Eastern official language. This dialect resembles Pāli in many ways.

Kālsī.—Kālsī is a village 16 miles from Mussoorie on the road to Chakrāta. About a mile and a half to the south of the village two terraces overlook the junction of the Tons River with the Jamnā. At the foot of the upper terrace is a white quartz boulder, with the edicts inscribed on its S.E. face. On one side of the boulder is drawn an elephant with the word '*Gajatama.*'

The inscription was discovered in 1860 by Mr. Forrest; it was at that time covered with moss and is well preserved. The dialect is of the Eastern type, but has peculiarities of its own. Conspicuous are its tendency to lengthen a final-*a* and the frequency with which it uses the cerebral sibilant: e.g., *piyaṣa* and *piyaṣā* for the usual *piyasa*.

Dhauli.—Two hundred and seventy-one miles from Calcutta, 18 miles from Cuttack, and about 40 miles N of Puri is the Railway Station of Bhubaneswar. (P.W.D. Bungalow—4 miles N.W. is Khandagiri Rest-house.) Near Khandagiri are Jain and Buddhist caves, including the famous Hāthi Gumphā cave. Bhubaneswar (*Bhuvaneśvara*) was the capital of the Kesari dynasty of Orissa for several centuries and has been a great centre of the Śaivite cult. Here are numerous temples some of which have been described by Fergusson in his Indian Architecture. About 4 miles S.W. of Bhubaneswar is the village of Dhauli. Close to the village is the Aswatama rock, on the level of the plain, in front of a low ridge. The Edicts are inscribed on the polished face of this (15 × 10 ft.). Above the inscription is carved an elephant. Originally an emblem of the Buddha, this has become an object of popular Hindu worship. The inscriptions were discovered in 1837 by Mr. Kittoe who was searching for coal. He returned in 1838. In the meantime Mr. Prinsep had discovered the name of Antiochus in the Girnār and Dhauli versions. Mr. Kittoe was requested to recompare his transcript and correct his errors. He arrived "before daybreak and had to wait till it was light; for the two bear cubs which escaped me there last year, when I killed the old bear, were now full grown and disputed the ground," (J.A.S.B., 1838, p. 684). The inscription was first published by James Prinsep (J.A.S.B., 1838, p. 219). Dr. Burgess took impressions in 1882 which were used by Dr. Bühler in Amarāvati (A.S.S.I., 1887). The special edicts (replacing XI, XII, XIII), were revised by Senart (translated by Dr. Grierson, Indian Antiquary, Vol. XIX).

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* Perhaps those now in Junāgaṛh Museum.

† Archæol. Survey of Western India. Report on the Antiquities of Kāṭhiāwāḍ and Kacch, 1876.

The dialect is of the standard Eastern type. There are difficulties especially in the separate edicts, because owing to the imperfect preservation of the Jaugaḍa version, Dhauli often gives the only available reading. The provincial capital Tosāli mentioned in the separate Edicts was presumably in the neighbourhood, perhaps at Dhauli itself, but its site has not been identified.

Jaugaḍa.—Three hundred and fifty-six miles from Calcutta, and 11 miles from the south end of the Chilka lake is Ganjām Railway Station. This is for the old town of Ganjām (near the mouth of the Rushikulia River), which was formerly the chief town of the Ganjām district, but was given up on account of the severity of the malaria epidemic of 1815. 18 miles W.N.W. of Ganjām, on the north bank of the Rushikulia River was the ancient fortified town of Jaugaḍa, the ruins of which are 3 miles 1,200 yards to the west of Purushottapuram ("Poorsotapoor" Survey Sheet, 107) and near the village of Naugām. Near the centre of the fort is a group of rocks. On the S.E. face of one of these, "a mass of granitic gneiss" the Edicts are inscribed. They correspond to the Dhauli version, but are not nearly so well preserved.

They were copied by Mr. (afterwards Sir Walter) Elliot in 1850, photographed by Capt. Harington in 1859; and published by Cunningham in 1877, and by Bühler the same year. (I.A., VI, 149.) The special Edicts were revised by Bühler 1887 and Senart 1890 (*see* Dhauli).

Sopāra.—Thirty-three miles from Bombay on the B.B. and C.I. line to Surāt is Bassein Road Station. 3½ miles N.W. of this is the ancient town Sopāra. (About 3½ miles S.W. of Virār.) Sopāra is said to have been the capital of the Konkan for many centuries, and is identified with *Śūrpāraka* in the Mahābhārata. It is referred to in inscriptions under the names Sopāraka, Sopāraya and Śopāraga. 'Ouppara' in the *Periplus* between Broach and Kalyan has suggested a connection with Soloman's Ophir (Imp. Gaz., *s.v.*). A fragment of the Edict VIII was found on a broken block of basalt by Dr. Bhagwān Lāl Indraji. (J.B.B.R.A.S., 1882, Vol. XV, p. 282.) The stone was found near the Bhātelā pond to the east of the town, close to the old landing place. Local stories suggested that the stone had been moved from the brick stūpa, in a mound known as Buruda Rājā cha Kota, about half a mile west of Sopāra.* The text was published by the discoverer.

Minor Rock Edicts.

Rupnath.—In the Jabalpur district there is a village Bahuriband, 17 miles N.W. from Sihora road station (E.I.R.) and 18 miles south from Salaiya station on the Katni Bīna branch of the G.I.P. Railway. Three miles from Bahuriband (19 miles from Sihora Road; 14 miles west from Sleemanabad Railway Station and 35 miles from Jabalpur) is a famous Śiva *lingam*, known as Rūpnāth, in the cleft of a rock where the Bandarchua nala pours over the Kaimur hills. There are three pools one above the other. The lower one is named Sītakuṇḍ. Just above the west edge of this lies a detached boulder inscribed with Asoka's edict. The place was doubtless a sacred *tīrtha* long before Asoka's time. Discovered first by a servant of Col. Ellis, it was rediscovered by Mr. Beglar. (Cunningham *Corpus*, p. 2.) It was published by Cunningham and by Bühler (Ind. Ant., VI, p. 155.) Mr. Cousens gives reasons for supposing the boulder has fallen from its original position. (Progress Rep. A.S.W.I., 1903–04, para. 113.)

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* The stone is now in the Prince of Wales Museum, Bombay.

Sahasrām.—Between Moghal Sarai and Gaya on the Grand Chord line is the town of Sasaram (Sahsarām, Sahasrām–D.B.) in the Shāhābād District (South Bihar), which contains the Mausoleum of the Emperor Sher Shāh. To the east of the town is a hill at the end of a spur of the Kaimur range. On the top of this hill is the tomb of Hazrat Chandan Shahīd. Near the summit is an artificial cave, in which is the inscribed rock. Mr. E. L. Ravenshaw received a copy of the inscription in 1839 from Shāh Kabīruddīn. It was published by Bühler in 1877 (I.A., VI, 155—*see also* Senart I.A., XX, 1891, p. 155 and Bühler I.A., XXII, p. 299; XXVI, p. 334.)

This rock has the first edict, corresponding to that at Rūpnāth.

Bairāt.—Bairāt is an ancient town in Jaipur State (Rajputana), 41 miles north of Jaipur and 25 miles west of Alwar and 8½ east as the crow flies from Bhābhrū. The town lies in a valley enclosed in concentric lines of hills. One mile N.E. of the town is a pyramid of black rocks, called the "Pāṇḍu's Hill." At the foot of this is an isolated block, a cube "as big as a house." On the southern face of this Mr. Carlleyle in 1872–73 discovered an imperfect version of the first edict known at Rūpnāth and Sahasrām.

Cunningham, who identified Bairāt with the capital of the Matsyas, published the inscription from a transcript made by Dr. Bühler. (Archæological Survey, Vol. VI, 1873—*see* Bühler I.A., VI, p. 155; XXII, p. 299; XXVI, p. 334; Senart I.A., XX, p. 154.)

Another hill "at the back" of the same town is called Bijak Pahār. On the top of this Capt. Burt discovered in 1840 the second Bairāt rock with the BHĀBRĀ or BHĀBRŪ edict. The name is derived from a camping station "6 *kos*." to the west, on the old route from Delhi to Jaipur.

This rock was conveyed to Calcutta down the Jamnā and Ganges and came into the possession of the Asiatic Society of Bengal. The edict was first published by Capt. M. Kittoe "with the aid of the learned Pundit Kamala Kanta." (J.A.S.B., 1840, p. 617.) Wilson published it in the J.R.A.S. of 1856. *See* Kern. (I.A. (1876), p. 257). Facsimile, Burgess. J. Asiatique 1897. Senart I.A., XX, 1891, p. 165. Rhys Davids, J.R.A.S., 1898, p. 639. The edict records Asoka's favourite Passages of Scripture, and differs from the ordinary official Eastern dialect.*

Brahmagiri, Śiddāpura and Jaṭinga Rāmeśvara.—Holalkere is a station 124 miles from Hubli junction on the Madras and Southern Mahratta Railway (167 miles from Bangalore). 26 miles to the N.E. is Chitaldrug (D.B.) in Mysore State. (Also a road from Harihar Railway Station.) About 45 miles from Chitaldrug by road *viâ* Challakere is Molakālmuru, the headquarters of the *tālukā* of the same name. Molakālmuru is 38 miles south of Bellary, (98 miles from Gadag junction) and 5 miles west of Rayadrug Station, the terminus of a branch line from Bellary. Near Molakālmuru on the Bangalore—Bellary road is Hāngal bungalow. About 9 or 10 miles from Hāngal is a village Śiddāpura. Close around this village are the three inscriptions engraved on rocks on either side of the Janaga Halla River. They were discovered in 1891 by Mr. Lewis Rice and edited by him in 1892. He states that one is found on a big boulder at the N.W. foot of Brahmagiri about a mile to the east of Śiddāpura (Siddapura No. 1 in Ep. Ind., iii), one on the Timmanna rocks to the north of Śiddāpura and one on the top of Jaṭinga Rāmeśvara hill about 3 miles to the north.

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* Further still from the Pali canon.

These series have the Rūpnāth, *etc.*, Edict with a second edict added. The script resembles that of Girnār. The dialect is classed as Southern; it does not replace *r* by *l*—but has the *nom. s.* in *e.* See Senart J.A., 1892, p. 472; Bühler Ep. Ind., iii, pp. 135–42.

Maski.—At Raichur in the Nizam's dominions 443 miles from Bombay the G.I.P. Railway meets the N.W. branch of the Southern Mahratta Railway. The town is the headquarters of the Raichur district (D.B.). In this district is the village of Maski (70 miles S.W. from Raichur *viâ* Hutti. "Mooski" on the map). Near this village are old gold workings and the inscription is on a boulder at the mouth of a cave. Suvaṇṇagiri may have been in the vicinity. The inscription which contains part of the first edict and the name Asoka, was discovered in 1915—by Mr. W. R. C. Beadon, and published in the Hyderabad Archæological Series No. 1, 1915, edited by R. S. H. Krishna Śāstri.

Pillar Edicts.

Delhi-Toprā.—To the S.W. of Delhi, about half a mile from the Delhi Gate, on the left of the road to Purāna Qila is the ruined city of Firozābād. On the summit of the citadel, known as the Kotila of Firoz Shāh this pillar is a conspicuous object. It was transported from Toprā on the Jamnā in the Ambāla district in 1356. This is the pillar described as Delhi Siwalik by Cunningham. (Senart's "D.") The inscription, which is well preserved, comprises edict I–VII in the Eastern dialect with a few traces of local peculiarities.

Delhi Mīrat.—This is the broken pillar which stands on the "Ridge" to the north of Delhi. (300 yards north of the Mutiny Memorial.) Sultān Firoz brought it from Meerut in 1356. It was re-erected by the Indian Government in 1867. Edicts I–VI mutilated.

Allahabad-Kauśāmbī.—The pillar stands inside the Allahabad Fort. It was described by Lieut. T. S. Burt in 1833. (J.A.S.B., 1834, p. 105.) It was re-erected in 1837. One inscription shows that the pillar was removed from Kauśāmbī. One Kauśāmbī was the Kosam in the Allahabad district on the Jamnā. Mr. V. Smith prefers the Kauśāmbī, which was seven day's journey through a great desert waste from Allahabad, i.e., according to him, at or near Barhūt. (J.R.A.S., 1898, pp. 507–19.) It would have been much easier to bring it down the river.* On this pillar are found edicts I–VI, the Kauśāmbī (Minor Pillar) Edict and the Queen's Edict. There is also the famous Allahabad Praśasti of Samudra-gupta.

Rādhiā and **Mathiā.**—Bettiah Rly. Stn. (D.B.) on the Bengal and North-Western Railway, east of the Gandak R., is the headquarters of the Champarān district, formerly in Bengal now in Bihar. About 20 miles to the south of Bettiah, and a similar distance from the Stūpa at Kesariya is the hamlet of Lauṛiyā. (1 mile N.E. of a temple called Ararāj Mahādeo, and 2½ E.S.E. of Rādhiā or Rahaṛiyā.) At this hamlet is the pillar called "Radhiah" by Senart, LAUṚIYĀ ARARĀJ by others.

There are second class roads also from Sagauli junction and Motihari.

About 15 miles N.N.W. of Bettiah, 3 miles north of Mathiah is the village LAUṚIYĀ NANDANGAṚH.

Less than half a mile to the east of the village is the Asoka pillar crowned by a lion. This is the 'Mathiah' pillar of Senart, also called the Lauṛiyā Nandangaṛh pillar. Nandangaṛh is a mound half a mile S.W. of the village. Both pillars contain Edicts I–VI, well preserved (Bühler Ep. Ind., ii, 245–74).

Rāmpurvā.—Thirty-two miles north of Bettiah, about 1 mile from Pipariya village, 4 miles from the Sumeshwar Hills and about 3 miles from Gaunaha Railway Station is the hamlet Rāmpurvā. Less than half a mile to the west near the eastern bank of the Harborā stream is the pillar, which was discovered by

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* Compare Toprā and Bhabhrū Pillars.

Mr. Carlleyle in the seventies. He described the base as still standing *in situ*, "but the greater portion of the shaft lies in a swamp some 300 yards to the north, almost entirely under water." Since then it has been raised and now lies clear on level ground. Edicts I–VI are well preserved. When Mr. Garrick's facsimiles were taken (Ep. Ind. Vol. ii) the pillar was half buried in the ground. (A.S.R., XVI, p. 110.)

Minor Pillar Edicts.

Sārnāth.—About 4 miles north of Benares was the famous Deer Park so prominent in the life of the Buddha. The shaft of the sandstone pillar is broken. The capital is in the Sārnāth Museum, while the inscribed stump stands *in situ*, where it was excavated by Mr. F. O. Oertel in 1905. The first three lines are mutilated. The Edict deals with the Penalty of Schism, as do the more imperfect inscription on the Kauśāmbī and Sānchī Pillars.

It was published by Dr. Vogel (Ep. Ind., VIII, 166.)

Sānchī—Sānchī in Bhopāl State is well-known for its Buddhist monuments. Sānchī is a station on the G. I. P. Railway 408 miles from Delhi, 6 miles from Bhilsa (*see* "Guide to Sanchi" by Sir John Marshall). At the south entrance to the great stūpa stood Asoka's pillar. The edict is on the broken stump. It was published by Bühler. (Ep. Ind., Vol. II, p. 367).

Allahabad Kauśāmbī.—*See* Pillar Edicts above.

Pillar Dedications.

Rummindeī.—Birth place of the Buddha. From Gorakhpur in the United Provinces a branch line of the B. and N.W.R. runs North to Uska Bazar, and Naugarh. A metalled road from Uska runs to Birdpur (7 miles from Naugarh). Six miles north of Birdpur is the village Piprāwā where the famous relic casket was found. Rummindeī is 9 miles east of Piprāwā, 4 miles inside the Nepalese frontier, a little west of the Tilar River, 1 mile north of a village Paḍariā, which is 2 miles north of Bhagwānpur in Nepal, and 6 miles N.E. of Dulhā in the Basti district. The pillar is on the west side of ruins 500 ft. north of a large mound.

This pillar was known before, but the inscription was discovered by excavation in 1896 when Dr. Führer and Mr. Ricketts visited the spot. A transcript was published by Dr. Bühler in 1897. (Trans. Vienna—Academy quoted by V. Smith J.R.A.S., 1897, p. 618) and the inscription was edited by him in 1899. (Ep. Ind., Vol. V, p. 4, *see* also Pischel Prussian Academy, 1903. V. Smith, I.A., 1905, p. 1. Fleet, J.R.A.S., 1908, p. 471.)

The dedication records the visit of Asoka.

Niglīva.—This imperfect inscription is incised on a broken pillar now lying on the west bank of an artificial lake, Niglīva (Nigāli) Sāgar, near Niglīva village in the Nepalese Tarai about 13 miles in a north-westerly direction from Rummindeī, and about 12 miles from Chilliā Police Station in the Basti district. (V. Smith.)

The pillar was discovered in 1895 by Dr. Führer. The inscription, which was edited by Bühler (Ep. Ind. Vol. V, p. 4) shows that the pillar has been moved from "the *stūpa* of Buddha Konākamana" which was enlarged and visited by Asoka.

Queen's Edict.—*See* Allahabad-Kauśāmbī above. (Bühler, I.A., XIX, p. 125. Hultzsch, J.R.A.S., 1911, p. 1113.)

Barābar Caves.—These caves are in hills 16 miles North of Gayā. (Station on Grand Chord, E.I. Railway, 292 miles from Calcutta, 57 miles Patna-Gaya Railway from Bankipur, D.B.). The Barābar hills stretch 6 to 8 miles east of Bela (Station on Patna-Gaya line, D.B.) 13 miles north of Gayā.

See Gayā District Gazetteer, 1906, pp. 201–205.

Nāgārjuni Caves.—The Nāgārjuni Hills consist of two narrow ridges of granite half a mile east of the Siddheśvarnāth peak in the Barābar Hills. (*See* above.) The caves are in the southern ridge. (*See* Gaya District Gazetteer, p. 203, which quotes Archæological Survey Report, Vol. I, p. 45.) The caves were visited by Mr. J. H. Harington in 1785. Mr. Hodges attempted to visit them a few years before, "but was assassinated in his way to it by the followers of one of the rebellious, allies of Chyt Sing." (As. Researches, Vol. Is p. 276.)

Prinsep translated some of the inscriptions in 1837 from very imperfect impressions. (J.B.A.S., 1837, p. 677.) Captain Kittoe visited the caves in 1847 and published copies of the inscriptions. (J.A.S.B., 1847, pp. 401–416, Plate IX.)

General Cunningham's visit in 1861–62 is recorded in the first volume of the Archæological Survey Reports, and the inscriptions were edited in the Corpus, Vol. I. The standard edition is by Bühler (I.A., XX, p. 361).

Contents and Titles.

The various edicts have of course no headings or titles in the original texts, they are not even numbered. In Mr. Vincent Smith's *Asoka* a title is assigned to each and it is often convenient to refer to, e.g. the Toleration Edict instead of Rock Edict, No. XII. The following list is given for convenience of reference.

Rock Edicts.

I. The Sacredness of Life.

The crux of this edict has been the meaning of the word *samāja*.

II. Comforts for Men and Animals.

Cikisā Bühler rendered Hospitals. Mentions Antiochus.

III. Quinquennial circuits. See *anusaṁyānaṁ* in Glossary. The last sentence has been very variously explained, from the text of religious services to the orders of the Accounts Department.

IV. Practice of the Law.

The King exhibits elephants and bonfires.

V. Dhaṃma-mahāmātā.

Their functions, compare XII and Pillar Edict VII.

VI. Prompt Despatch of Business.

The *paṭivedakā* keep the King informed.

VII. Imperfect fulfilment of the Law, or Mastery over the Senses, *sayamaṃ*.

VIII. Dhaṃmayātā. These tours of religious duty have replaced the pleasure tours of former days.

IX. True Ceremonial. *Dhaṃmamaṃgale*.

X. True Glory.

XI. True Almsgiving.

XII. Toleration of other sects (*Pāsaṃḍa*).

XIII. True Conquest. Refers to conquest of Kalinga and to five Greek Kings.

XIV. Epilogue.

Kalinga ("Separate," "Detached") Edicts.

I. The Provincial's Edict—duties of officials, with regard to carrying out the King's instructions. (V.S., No. II.)*

II. The Borderers' Edict, addressed to the High Officers of Samāpā (*J*) and to the Prince and High Officers at Tosali (*D*) "All men are my children." As noted above these two edicts are found at Jaugaḍa and Dhauli instead of Edicts, Nos. XI, XII, XIII.

Minor Rock Edicts.

I. Fruit of exertion *pakamasa phale*.

This Edict contains several phrases that have been much discussed. The introductory salutation from the Prince and High Officers at Suvaṃṇagiri to the High Officers at Isila occurs only in the Mysore versions.

The edict records the King's connection with the *saṃghe*. Very difficult are the phrases associated with the number 256 at the end.

II. Summary of Law of Duty.

Occurs only in the Mysore versions.

Bhābrū Edict.

Asoka's favourite passages of Scripture—*dhaṃmapaliyāyāni*. The King of Magadha addresses the Church.

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* No. II was engraved before No. I, but from Prinsep onwards, the other order has been followed.

Pillar Edicts.

I. "Principle of Government," or preamble on the importance of *Dhaṃma*.

II. The Royal Example.

III. Self Examination—*paṭivekhe*.

IV. Powers and Duties of Rājūkā. ("Governors" or "Commissioners.") Uniformity in judicial procedure and in penalties; three days' respite to those under sentence of death.

V. Regulations restricting slaughter and mutilation of animals.

VI. "Necessity for a definite Creed," *atunāpacūpagamane*, or Welfare and Happiness of Mankind, *lokasa hitasukhe*.

VII. (T. only) Asoka's measures for the propagation of Dhaṃma. In ten sections. (i) failure of former Kings, (ii) Asoka's desire to do better, (iii) instructions in the Law, (iv) *mahāmātā*, (v) comfort of travellers, (vi) duties of *mahāmātā*, (vii) alms, (viii) the royal example, (ix) reflection on the law, *nijhati*, (x) "pillars or tables of stone."

Minor Pillar Edicts and Dedications.

Penalty of Schism. White garments and expulsion. Second section (Sārnāth only) enforcement of the decree.

Queen's Edicts.

Kāluvākī mother of Tīvala.

Rummindeī.

Village of Luṃminī where the Buddha was born, visited by Asoka, released from cesses and required to pay only one-eighth as land revenue.

Niglīva.

Konākamana *stūpa* visited by Asoka.

Cave dedications.

Of Asoka in *Barābar* Hills and of his grandson Dasaratha in the *Nāgārjuni* Hills. 6 caves granted to the Ājīvikas.

Scripts.

As recorded above, the Shāhbāzgarhī and Mānsehrā inscriptions, and a note by the scribe Paḍa on the Mysore inscriptions are in KHAROSHṬĪ. This cursive script written from right to left is certainly Semitic in origin, being derived from the Aramaic script which was used by the clerks of Darius the Great for ordinary work as distinct from the monumental cuneiform in which the Great King recorded the achievements of his reign, high up on the rock at Behistun. Kharoshṭī does not mark *long vowels*, a fact which has always to be borne in mind when interpreting an inscription written in this alphabet.

All the other Asoka inscriptions are in OLD BRĀHMĪ the parent of the Indian scripts, including Burmese, Tamil and Sinhalese.

This script like all its descendants is written from left to right, like Greek and Latin. Dr. Bühler (Origin of the Indian Alphabet) derived this script also from a Semitic source, and believed that it was introduced from Mesopotamia by traders somewhere about 800 B.C. The modifications assumed to have been made in adopting the script to Indian purposes are considerable, and the connection of Brāhmī with the Semitic prototype proposed is by no means so obvious as the connection of Kharoshṭī and Aramaic. An Indian origin has been suggested and a few fragments of early writing have lent some support to the idea. There is not however enough evidence to demonstrate an Indian source of Brāhmī. More evidence is required to settle the question definitely. It is noteworthy that the Indian ("Arabic") decimal numerals are always written from left to right.

All agree that the alphabet was not invented by Asoka but must have been developing for some centuries before his time It should be noted that in neither script are doubled consonants generally used. This fact involves the possibility of ambiguity as compared with the later spelling of Pāli and Prākrit. Thus *mago* may be "a deer" (*mṛgo*) or "a road" (Pali *maggo* Sanskrit *mārgo*). Consequently the inscriptions supply no evidence as to where the double consonants were pronounced.

Anusvāra before a nasal doubtless indicates that the nasal was long or "double," i.e. *dhaṃma* = *dhamma*, *aṃne* = *anne*. A knowledge of the derivation and of the literary Pāli-Prākrit spelling continually suggests that a single consonant represents a double consonant, i.e., *Tisanakhatena* = *Tissanakkhattena*. It may be doubted however whether the pronunciation of every such consonant was really perceptibly long in every syllable and in every dialect. Sir George Grierson has suggested that in the North West the single consonant following a short vowel may have represented the actual pronunciation. Sanskrit *bhaktam* is represented by Apabhraṃśa *bhattu*, Panjābī *bhatt*, and Hindi *bhāt*, where the vowel is lengthened while the consonant is shortened. But in Sindhī we find *bhatu* and in Kāshmīrī *bata*.* In syllables where there was no stress, or at any rate in a grammatical affix which has eventually disappeared, we may reasonably suspect that in actual pronunciation a theoretically double consonant was not longer than a single consonant. The *gen. s. Piyadasisā* (K.) pronounced without regard to its derivation may be as near the actual pronunciation as *piyadassissā* with both the *ss* doubled. In *Priadraśisa* (S.) we do not know that the second sibilant was any longer than the first.†

There has been some doubt as to the order of the sounds indicated in certain groups, e.g., *dbādasa* (G) was at one time read *bdādasa*, similarly the abstract suffix *tpa* (G.) can be read as *pta*.

In the Kharoshṭī edicts such forms as *dhrama, krama, mrugo* may be only another way of writing—*dharma, karma, murgo*. (*See* Mehlsn., J.Am.O.S., 1910–82, n.)

A nasal preceding another consonant is regularly written with *anusvāra*. This happens not only before semi-vowels, sibilants and *h* where *anusvāra* is expected, but also before other consonants e.g. *paṃkiti, maṃgale, paṃca, okapiṃḍe, laghaṃti, caṃdama, Gaṃdhāra, thaṃbāni*. There is no reason to suppose that this is anything but very convenient graphical economy. The pronunciation was *pañca*, *Gandhāra*, etc.

Decipherment and Interpretation.

The Kharoshṭī script ceased to be used even in the North after the second or third century A.D. A cursive script of this kind so very different from the dominant Brāhmī was probably forgotten in a single generation. The Brāhmī continued in use and gradually developed into the forms found in the Gupta inscriptions, and thence into the more modern scripts. Hence the Brāhmī inscriptions may have remained legible, at any rate to the intelligent reader down to Gupta times. However that may be, all knowledge of both scripts had been completely lost long before the inscriptions aroused the curiosity of Mr. James Prinsep and others in the first-half of the nineteenth century.

The key to both scripts was found in bilingual coins giving the names of Kings in Greek and Indian letters. The coins furnished the enquirers with a knowledge, necessarily imperfect of the two scripts, they called "Bactrian" and "Pāli" which are now known as Kharoshṭī and Brāhmī. It was then found that the conspicuous Pillars of Delhi and Allahabad were inscribed in "Pāli," i.e., Brāhmī characters. In 1837 and 1838 it was realized that the Girnār and Dhauli edicts were in the same character and largely the same in contents. From this point really begins the comparative study of the Asokan documents which has continued up to the present day. Some particulars of the discovery and first publications of the Rock and Pillar Edict, have been given above. Among the more important events have been—

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* L.S.I., Vol. VIII, Pt. I, p. 238.

† A normal consonant following a short vowel is *relatively* longer than one following a long vowel: hence the practice in e.g. English and German of writing a double consonant after a short vowel, but the consonant is not really longer, and actually not double. When a consonant is really prolonged as is many Italian and Panjābī words the on-glide and off-glide give the effect of two sounds, especially if the consonant be a mute.

1845, Shāhbāzgarhī (deciphered).
1859, Jaugaḍa.
1860, Kālsī.
1892, Mysore inscriptions.
1895, Rummindeī, Niglīva.
1905, Sārnāth.
1915, Maski.

Editions.

1876, Burgess. Kāthiawāḍ and Kachh. (G).
1877, Cunningham. Corpus, Vol. I.
1881, SENART Les Inscriptions de Piyadasi. Vol. I (2nd volume, 1888).
1887, BÜHLER. Kalinga Edicts in Burgess' Amarāvatī and many subsequent contributions especially.
1894, Epigraphia Indica, Vol. II.*

The comparative study of the inscriptions both linguistic and historical belongs rather to the present century—Besides Professor Senart, who remains the veteran in this field, may be mentioned O. Franke, V. A. Smith, Fleet, F. W. Thomas, Hultzsch, Michelson, D. R. Bhandarkar, and Lüders.†

Dialects.

The language of the inscriptions was at first believed to be Pāli. The Girnār version fitted in best with this supposition, and this notion led to many misreadings, e.g., in Pāli *r* following a consonant is always assimilated, so the possibility of a form like *putrā* (G.) was not suspected. It was soon found however that the language of Dhauli and the Pillars differed from Girnār—especially in having a *nom.s.m.* in *-e* instead of *-o* and in replacing *r* with *l* e.g., *lājā* 'the king.' These are peculiarities of Māgadhī Prākrit, hence this language has been called "Māgadhī," which was all the more appropriate because Asoka was king of Magadha.

The Shāhbāzgarhī, and later the Mānsehrā versions introduced other features some of which resembled Sanskrit rather than Pāli, e.g., *priya*, *putra*. At first it was thought that these were Sanskritisms due to the scribe's knowledge of Sanskrit. A similar explanation could be applied to such forms in the Girnār version as *putrā*, *potrā*, *prapotrā*, when these were recognized.

This hypothesis was gradually given up, and such forms are now regarded as due to the local language in each case, which was in certain particulars more archaic and therefore more like Sanskrit, than either Pāli or the "Māgadhī" of the Eastern inscriptions. The detailed systematic study of all the forms with regard to grammar and phonetics has led to the adoption of the view, that the original version of every edict was in the Eastern dialect (the language of Asoka's court), and was translated into, or adapted to, the current language of outlying Provinces more or less accurately; or in some cases copied with a few variations due to the local speech. Thus so far from regarding Girnār *priya* as a Sanskritism, the authorities now regard Girnār *piya* as a Māgadhism. Of course it is impossible to be always quite sure whether a particular "Māgadhism" is due to the inaccuracy of the translator, who copied an Eastern form; or whether the Eastern form was also current among officers of the Government, if not more generally. The form "Piyadasi" may often have been heard even in provinces, where the correct local form was Priyadasi, or Priyadraśi, just as nowadays a Bengali name may be quoted in other provinces more or less modified in accordance with local phonetics.

After making allowances for such "Māgadhisms" it is found that the dialectic variations of the inscriptions fall into two main divisions, Eastern and Western. The WESTERN dialect is represented by Girnār. Here we have *nom. s.* in *o*, the use of *r*, *pr*, *tr* and *loc. s.* in *-amhi*, to mention the most salient features.

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* Add now 1923. Hultzsch. New Edition of Corpus, Vol. I.

† A useful Bibliographical Note will be found in Vincent Smith's *Asoka*, 3rd edition, 1920, pp. 227–230.

To be classed with Girnār rather than with "Māgadhī" is the *N.W.* dialect of Shāhbāzgarhī, but this variety has peculiarities of its own, some of which resemble those of Dardic languages of today. In Mānsehrā the same dialect appears to be more mixed with Eastern forms.

The EASTERN dialect represented by Dhauli, Jaugada and most of the Pillar Edicts, has *nom. s* in *-e*, *l* for *r*, conjuncts assimilated and *loc. s.* is *asi*.

Kālsī is peculiar in its treatment of sibilants, and its fondness for lengthening final *a*. This latter feature is found in the Delhi Toprā Pillar also, as is the use of forms in *-kya-* for *-ka-*. The Mysore inscriptions do not replace *r* with *l* (we even find *pr* preserved). Maski has apparently *sātireke* and *pure*, but *uḍālake* and *kalaṃtaṃ*. In the South we find the palatal and cerebral nasals (*ñātika*, *prāṇesu*). It is clear then that Asoka's inscriptions do not furnish us with a series of authentic records of the local dialects. We have rather one series in the Eastern official language showing here and there slight variations due to local speech especially at Kālsī and Mysore. Then there is the Western language, probably of Ujjain, represented by Girnār and the Sopāra fragment. Allied to this, but strongly influenced by Northern phonetics, is the dialect of Shāhbāzgarhī and Mānsehrā, of which the latter is more akin to Kālsī, and may represent the official language of Taxila.

If we use the name MĀGADHĪ for Asoka's language, it must be remembered that it does not coincide with the Māgadhī Prākrit of the drama and grammarians. In particular Asoka's "Māgadhī" like Śaurasenī had only the dental sibilant, e.g. *susūsā* 'obedience' (K. has *ṣuṣuṣā*, *sususā*, *susuṣā*) whereas a marked feature of Māgadhī Prākrit is that it has only the palatal sibilant (*śuśśuśā*). There are other features of Māgadhī according to the Grammarians which are not found in Asoka's language, e.g., *dy* → *yy* but K.D.J. have *aja* for Skt. *adya*. *ny* → *ññ* but K.D.J.T., etc., *aṃna-* for *anya-* (M. *aṇa-*, S *aña-*). *śc* occurs instead of *cch*, but Asokan *ichāmi*, etc. A sibilant is retained at the beginning of a group *haste* or *haśte* = 'hand,' but a form like *asti* S.M.G. never occurs in the Eastern dialect.

Having regard to the retention of *sa* and other particulars, Professor Lüders is inclined to regard Eastern Asokan as OLD ARDHA MĀGADHĪ. Of course the language does not coincide with the Ardha-Māgadhī of the Jain Scriptures, which seems to have come into contact with Māhārāshṭrī *Lājā* 'king' (*gen. lājine*) is very different from A.Mg. *rāyā* (*ranno*). Many of the common characteristics of A.Mg. are absent or occur very rarely.

It may appear strange that some features of the later Māgadhī should appear in the North-West rather than in Magadha. We must remember that dramatic Māgadhī is assigned to people of the lower classes and sometimes to foreigners; it may represent an exaggeration (or a reduction to formulæ) of certain peculiarities of rustic or low-class Māgadhī. Similarly a Panjābī dramatist of today might introduce a *sāīs* and make him talk a conventional *Purbiā* dialect very different from natural Bhojpūrī of either the lower or the upper classes.

Again a court language is frequently not identical with the local vernacular, and a *lingua franca*, or language used for general purposes over a wide area, rarely if ever retains all the peculiarities of its original home. We know little of the linguistic history of the various kingdoms in the Ganges valley previous to the Mauryan Empire, but we may conjecture that the official language of the Mauryan court and administration would not be the "broad" Māgadhī of the day, but a 'refined' form much influenced by the court languages of neighbouring kingdoms, now absorbed. A modified Māgadhī of this kind could be called Ardha-Māgadhī, though the language of the extant Ardha-Māgadhī texts is made up of a somewhat different mixture of ingredients.

An enumeration of all the phonetic and grammatical peculiarities of each group of inscriptions may be to a certain extent misleading. We have already seen that the occurrence of an Eastern form in the West or North may be a "Māgadhism." The vocabulary and bulk of the inscriptions is limited, so that a phonetic equation may be illustrated by a single word, or by words of which the reading is not quite clear, or the interpretation disputed. The student of philology will find it safer to give weight only to that evidence which is witnessed to by several reliable examples. Looking through the successive interpretations of the inscriptions one notices that the more remarkable abnormalities as well as the more ingenious and wonderful explanations and derivations tend to disappear. The better Asoka's language is known, the plainer and simpler his meaning becomes. The meaning has often become clearer by assuming that the forms found are regular both in grammar and in dialect, than by allowing ingenuity to account for exceptions. The following table illustrates some of the outstanding differences of the dialects.*

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* For statements of the phonetic equations the student may consult Senart's second volume (trans. in I.A. 1890), O. Franke's Pali and Sanskrit, 1902, Indo-German Forsch. and Michelson's studies, (Amer. J. of Philol, 1909–1910, 1910–1911, J.A.O.S., 1911). Add now the separate Grammars in Hultzsch's Introduction.

Table of Typical Asokan Forms.

	Sanskrit.	Pāli.	West Asokan.	North-West.	East Asokan.	Māgadhī.	Ardha-Māgadī.	
1	dharmaḥ	dhammo	dhaṃmo	dhramo	dhaṃme	dhamme	dhamme	1
2	mṛgaḥ	migo. mago	mago	mrige mrugo	mige	mige*	mige	2
3	priyasya	piyassa	priyasa *and* piyasa.	priyasa *and* piyasa.	piyasa (piyaṣā K.)	piyaśśa	piyassa	3
4	arthāya	....	athāya	athraye	athāye	....	aṭṭhāe	4
5	arthe	aṭṭhe	athamhi	athre*	aṭhasi. athasi	aste, astāhiṃ*	aṭṭhaṃsi	5
6	avarodhane	orodhane	orodhanamhi	orodhanaspi (S.) orodhane (M.)	olodhanasi	olodhaṇe*	olohaṇaṃsi*	6
7	utthāne	uṭṭhāne	ustānamhi*	uṭhanasi *and* uṭhane.	uṭhānasi	ustāṇe*	uṭṭhānaṃsi*	7
8	śīle	sīle	sīlamhi	śile	sīlasi	śīle	sīlaṃsi	8
9	mayūrāḥ	morā	morā	majura	majūlā	molā, maūlā	morā, maūrā	9
10	vṛkṣāḥ	rukkhā	vrachā	rucha	lukhāni	lukkhā, luskā(?)	rukkhā†	10
11	hastinaḥ (*acc.*)	hatthī	hastino*	hastino (S.) hastine (M.)	hathīni	haśtiṇe	hatthī	11
12	rājñā	raññā, rājinā	rāñā (rājinā su.)	raña	lājinā	laññā	rannā, raṇṇā	12
13	anyeṣu	aññesu	añesu, aṃñesu	añesu (S.) aṇesu (M.)	aṃnesu (K *also* anesu).	aññeśu	annesu	13
14	kṣudraka-	khuddaka- (chuddho.)	chudaka	khudraka-	khudaka- (K.)	khuddaa*	khuḍḍaga-	14

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* Theoretical forms not verified.

† Pischel (Gr. § 320).

	Sanskrit.	Pāli.	West Asokan.	North-West.	East Asokan.	Māgadhī.	Ardha-Māgadī.	
15	yad	yaṃ	ya ..	yaṃ. aṃ	aṃ *and* yaṃ	yaṃ-	jaṃ	15
16	iha	idha	idha	ia, hida	ida, hida	idha	iha	16
17	karoti	karoti	karoti	karoti	kaleti	kaledi	karei	17
18	asti	atthi	asti	asti	athi	asti	atthi	18
19	bhavati	bhavati	hoti, bhavati	bhoti	hoti	bhodi	hoi, (b)havai	19
20	*karṣyati	kassati, kāsati	kāsati	kaṣati	kachati	(kaliśśadi)	kāhii (karissai)	20
21	vaseyuḥ	vaseyyu(ṃ)	vaseyu	vaseyu	vasevŭ	....	vasejjā†	21
22	sthitvā	ṭhatvā	....	tistitu (M.) tistiti (S.)	ciṭhitu	ciṣṭhiūṇa*	ciṭṭhittā	22
23	parityajitya	paricajitvā	paricajitpā	paritijitu	palitijitu (-tiditu K.)	?	paricaïttā	23
24	kartavyam	kattabbaṃ	katavyaṃ	kaṭava	kaṭaviye	kādavvaṃ	kāyavvam	24
25	ārādhayituṃ	ārādhetuṃ	ārādhetu	....	ālādhayitave (ālādhetave b.)	ālādhedum*	ārādhettae*	25
26	kṣamituṃ	khamituṃ	chamitave	(chamanaye)	khamitave	khamidum*	khamittae	26

* Theoretical forms.

† Singular.

OUTLINE OF ASOKAN GRAMMAR.

§1. In the second volume of Senart's "Les Inscriptions de Piyadasi" (translated in the Indian Antiquary*) there are *précis* of the grammatical forms found in different groups of inscriptions. Since then further progress has been made in decipherment and interpretation. Special studies of the Asoka dialects and their relations to each other, as those of Michelson and Franke have mainly emphasized the phonetic variations of the edicts or versions scattered over India. This was natural, because it is mainly on the phonetic differences alone that we can base a distinction of dialects. The morphology of all these dialects is practically one and the same. Of the few striking differences in grammar, those most frequently occurring are essentially phonetic, or relate to phonetic changes in associated groups of words.

Some of the forms that are most difficult to classify with certainty, depend on readings not entirely free from doubt, or on interpretations by no means obvious. Discussion has tended to concentrate on these difficult points, several of which occur only once or twice in the whole range of Asoka's inscriptions.

The student, however, should not begin with the discussion of doubtful exceptions, but with a foundation of the normal grammar of the language in which the inscriptions seem to have been drafted, the "Magadhan" official language of Pāṭaliputra. For this he will read the Pillar Edicts, the Dhauli and Jaugaḍa Edicts, Sārnāth Edict, minor Pillar Inscriptions, Sahasrām and Bairāt minor Rock Edicts.

Passing then to the Southern group of minor Rock Edicts he will find these are grammatically in the same language. Taking next the Kālsī edict the student will notice the abundance of sibilants, and the fondness for long final vowels: otherwise there are but few "exceptions" to the Patna scheme.

Next come the Kharoshthī versions, Mānsehrā and Shāhbāzgarhī. Here we have to bear in mind the difference of script, especially the lack of any notation for long vowels. Phonetic differences are more frequent, and we find, especially in the Mānsehrā version a mixing of the Patna language with something else. Finally in the Girnār version we find the Western dialect most sharply distinguished from the Eastern, and with few traces of contamination by it. Even here however we shall find that a greater part of the grammar is in common with the Eastern scheme. The Girnār version is on the whole well preserved, it is the most clearly legible of the famous Rock Edicts, its dialect is the most familiar in appearence to students of Sanskrit and Pāli: hence most people begin with this, and observe the variations in other versions and the Pillar edicts. For a grasp of Asoka's language, and its relation to the provincialised versions, the reverse order may be recommended as indicated above.

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* I.A., 1888, 1889, 1891. Add Corpus, I. I, Vol. I. Hultzsch Introd., pp. lvi-cxxii.

In the following outline the Eastern dialect is taken as the standard, and the provincial variations are noted:—

Declension.—Nouns and Adjectives.

§ 2. Masculine and Neuter in *-a*, e.g. M. *piya- dhaṃma-* N. *pāpa-*.

Sing. Nom. piye dhaṃme.
Acc. piyaṃ dhaṃmam
Ins. piyena dhaṃmena.
Dat. (aṭhāye) dhaṃmāye.
Gen. piyasa dhaṃmasa.
Abl. dhaṃmate.
Loc. dhaṃmasi.
Neut. S. Nom. pāpe.
Acc. pāpaṃ.

(1) The nom. s.m. in *-e agrees with Māgadhī* and Ardha-Māgadhī against Sanskrit, Pāli and other Prākrits, which have *-o* as is found (with a few exceptions) in Shāhbāzgarhī and Girnār.

This *-e* for *-o* must represent an ancient phonetic tendency of some dialects in Eastern India. Similarly we have—

Eastern.	*Western.*
mukha-te	mukha-to
lājāne	rājāno
lājine	rāño
-dasine	-dasino
nātāle	nataro (S.)
ne	no
kaleti	karoti

(2) The nom. s. neut. in *-e* has simply been fused with the masc. The acc. shows the original form, but coincides with the masc. In the mixed versions a slight confusion gives us *-e* in the neut. acc. also.

(3) The dat. sing. in *-āye* is replaced by the classical *-āya* in the West. (Missing in Pāli).

(4) The old ablative in *-āt* survives in pachā (*paścāt*), but otherwise has been replaced by the ending *-tas* which becomes Eastern *-te*: Western *-to*.

(5) In the loc. s. the pronominal declension has invaded the noun. Old Indian *tasmin* appears as *tasi* in the East, *tamhi* in the West. The old ending of *-e* was the more readily dispensed with in the East as being ambiguous. It survives however in the West and North side by side with the pronominal form, as in *tamhi tamhi prakaraṇe* (G.) *vijite* and *vijitamhi* (G.). Shābāzgarhīhas the old loc. as in *vijite*, the Eastern pronominal form as in *mahanasi*, and a peculiar Northern form as in *-garaspi* "in the house."

§ 3. Examples:

Nom. s. masc. akhakase, acaṃde, ajake, analaṃbhe, anāsulope, anugahe, anuṣaye (K.), apapalisave, apavahe (K.), abhihāle, avipahine, asvathe, ācariye (br.), ālame, āvāgamake, uṭhāne, upaghāte (K.), upāsake, eḍake kaṭe, kapote, kiṃchaṃde, kilaṃte, kukuṭe kumāle, kodhe, gāme, gelāṭe, gone, ghoṣe (K.), cakavāke, catupade, jane, jāte, tose, tuse, thabe, thube, daṃḍe, dupaṭivekhe, dhaṃme, nātikye (K.), paṭibhoge, palikilese, palibodhe, pasāde, pādesike, pitilase (K.), piye, baṃbhane (K.), Budhe, mache, mahālake (K.), māne, mige, yavatake (M.), lajūke, lahuke, loke, vage, vadhe (K.), vijaye (K.), vivāde, vividhe, ṣatebhage * (K.), ṣamane (K.), ṣinehe (K.), saṃvibhāge, sakale, sakhinālambhe saṃghe, saṃḍake, samāje, sayame, savachale, save, simale, suke, sūkale, svage, haṃse.

Ending in *-a*. M. kartabhikara, ru. yāvataka S., ghoṣa, jana, sayama, may be errors. See also pradeśika, vadha, saṃbaṃdha.

S. has regularly *-o* as apavaho, Aṃtiyoko, kiṭabhikaro, -chaṃdo, jano, toso, pranaraṃbho, priyo, mrugo, rago, rajuko, vaḍhito, vadho, saṃvibhago; (doubtful exception of Northern type, likhapitu.) "Magadhisms":—jane, priye, vivade, pradeśike, viśaye, saṃstave, ekatie samaye-* (with *i* for *e* srestamati, bhagi aṃñi † aṃtikini).

In G. *-o* is regular; samājo, eko, mago, prānārambho, priyo, etc., "Magadhisms" rājūke, prādesike, sayame, sakale, appaparisrave,* bhāge aṃne (?).

K. has in *-o* only Satiyaputo, Kelalaputo.

§ 4. *Nom. s. neut.* (In the East there was no distinction, and forms are classified here because they are neuter elsewhere), adhithāne, apaphale, abhilāme, anusathe, āsinave kaṭe, kayāne, caṃḍiye, calane, dasane, dāne, diṃne, dukale, niṭhūliye, pacūpagamane, pāne, pāpake, phale, bahuvidhe, maṃgale, mādave, mūle, mokhyamate, yote, lakhane, vidhāne, saṃyute, sace, sādhave, sāvane, socaye, hidatapālate.

In *aṃ*: sacaṃ (br. jtr.), duvalaṃ S., and in K. anaṃtaṃ ādisaṃ,* kaṃmaṃ, lekhitaṃ,* anusāsanaṃ. In *ā*: punā (K.), kaṃmatalā (K.J.), dānā (Mi.), duvālā (D.).

M. has the following, sometimes omitting the *anusvāra*; añapita, athrakrama, apuñaṃ, kalaṇaṃ, kiṭaṃ, kramatara, dukara(ṁ), sasana.

In S. *-aṃ* is regular, but there are numerous "Magadhisms" (often found in groups together), e.g. adhithane, etrake, ialokac(e), apavuḍhe, tadiśe, dane, draśane, -niśrite,* parisrave,* bhutapruve, magale, -matre, mahalake, mute, likhite, vaḍhite, vijite, vipule, saṃśayike, savre, sahasre, hate (*o* for *aṃ* kaṭavo, paṭivedetavo, vatavo, śako).

In G. *aṃ* is regular and Magadhisms are not quite so numerous, but we find:—añe, kaṃme, katavyamate, tārise, dasaṇe, dāne, dhaṃmacaraṇe, parisrave,* bahuvidhe, bhūtapuve, maṃgale, mahāphale, mahālake, mūle, yārise, vaḍhite, vipule, seṣṭe.

§ 5. *Acc. s. masc.* acaṃḍaṃ, upavāsaṃ, ekadesaṃ, janaṃ, jānapadaṃ, ghosaṃ, desaṃ, dosaṃ, dhaṃmaṃ, patibhogaṃ, panayaṃ, palikilesaṃ, mahāmātaṃ, saṃghaṃ, sayamaṃ, savaṃ kālaṃ, hidalokaṃ, etc.

This is the regular form throughout. Anusvāra sometimes dropped: S.M.K.D. ru.‡

§ 6. *Acc. s. neut.* ānaneyaṃ, ārogiyaṃ (br.), khudakaṃ, calanaṃ, jīvaṃ, dasanaṃ, dānaṃ, dāpakaṃ, dukaṭaṃ, dukalaṃ, dukhaṃ, dukhīyanaṃ, nilaṭhiyaṃ, pāpaṃ, pālataṃ, baṃdhanaṃ, bahuvidhaṃ, maṃgalaṃ, sāvakaṃ, sāsanaṃ, sukaṃ, sukataṃ, hitasukhaṃ, hidataṃ, etc. Anusvāra sometimes dropped, S.M.K.J.§

In *-e* (*nom.*) we find jive K.S.M. (possibly *nom*), dāne (K. xii. 31, probably *nom.*, 'the king thinks' parenthetical). See also ānaṃne * and bāḍhatale.

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* But see glossary.

† Cf. Central Asian dialects, but see *gloss*.

‡ See atapāsadā, lahukā, dosā K.

K. has mahaphalā, khuda, nilathiya.

Acc. S. used adverbially always *-aṃ.*, e.g., atikaṃtaṃ, aṃtalaṃ, anuposathaṃ, ānaṃtaliyaṃ, dhuvaṃ (Ḳ. dhuve. *nom. s. masc.*) nimitaṃ, dutiyaṃ, patī̆visithaṃ, puluvaṃ, vipulaṃ, sukhaṃ (pule K. = Skt *puraḥ*) (S. *-o* for *aṃ*: anudivaso).

§ 7. *Ins. s. masc. and neut.* (Part of the Eastern area has a preference for a long final) agena, abhisitena, ākālena, usāhenā, kālanena, jīvena, dhaṃmena, niyamena, bhayenā̆, yutena, piyenā K.

§ 8. *Dat. s. m. neut.* aṭhāye (aṭhāya ru.), athraye M. anaṭhāye, analaṃbhāye, apalibodhāye, asvāsanāye, calanāye, chamanaye S., jīvitāye (jīvitāya Rp.) patibhogāye, patividhāye, pālatikāye, posathāye, madhuliyāye, mokhāye, -yutāye, hitasukhāye, -hitāye, hidatikāye.

G. has *-āya*. sūpāthāya, kaṃmāya, athāya, aparigodhāya, etc.

§ 9. *Gen. s. m. neut.* aṭhasa (athaṣā Ḳ.), asīlasa, asvasā̆, gonasā̆, janasa, jānapadasā̆, piyasa (piyasā K.), lokasā̆, etc.

§ 10. *Abl. s. m. neut.* duvālate, dhaṃmate, mukhate, viyaṃjanate.

S.M.G. have *-to* mukhato, vañanato (S.), vyaṃjanato (G.).

§ 11. *Loc. s. m. neut.* aṭhasi, ābādhasi K., āvāhasi K., uṭhānasi, uyānasi, ekatalaṣi K., olodhanasi, kālasi, khanasi, gabhāgālasi, gananasi, janasi, thaṃbasi, dī̆pasi, dhaṃmasi, nāgavanasi, niludhasi, pakalanasi, pavatasi, pavāsasi, pāṣādaṣi K., -bhogasi, mahānasasi, vacasi, vinītasi, vivāhasi, visagasi, vijitasi, saṃghasi, saṃsalanasi, savasi, sīlasi, etc.

M. has usually *-asi* but orodhane, uyanaspi, vinitaspi, vracaspi (all in one sentence with grabhagarasi), pravasaspi.

S. has all these three forms : in *e* : abadhe, avahe, dhrame, pajupadane, prakaraṇe, pravase, vijite, vivahe, śile :

in *-aspi* :—ekataraspi, orodhanaspi, -garaspi, uyanaspi, nivuṭaspi, praṣaṃḍaspi, vijayaspi, vinitaspi, viṣavaspi, vracaspi :

in *-asi* uṭhanasi, aprakaraṇasi,* gaṇanasi, tasi, mahanasasi -yutasi.

In G. the regular form is *-amhi* : athamhi, dhaṃmamhi, vijitamhi, *etc.*

Exceptions in *-e* vijite, pakaraṇe, Pāṭalipute.

§ 12. Masculine and Neuter in *-a*. *Plural.*

Plur.	Nom.	piyā/ devā.
	Acc.	pulisāni.
	Ins.	devehi.
	Dat.	. . . . . .
	Gen.	devānaṃ.
	Abl.	. . . . . .
	Loc.	aṭhesu.
Neut.	Nom.	mūlāni
	Acc.	

(1) The *acc.* in *-āni* has been absorbed from the neuter.

G. has yute.

In the neuter the nom. has occasionally *-ā* so as to coincide with the masc. nom. *ā* acc. *āni*, but generally the nom. pl. is in *-āni*.

(2) No forms are found for the dat. or abl., but the ins. occurs with a dat. meaning.

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* See glossary.

§ 13. Examples:

Nom. plur. masc. aṃtā, anuviginā, abhītā, amisā, avimanā, asvathā, ukasā, ucāvacalāgā, udālā, upāsakā, kaṭā, Kaligyā K, khudakā, gevayā, (-guṇā br.), (ñātikā jtr.), dūtā K., devā, nātikā, nikāyā K., paṭivedakā, paṭibalā, papotā, pāsaṃḍā, putā, pulisā (prana S.), bakukā (majura S.), majūlā, majhimā, mahāmātā, mukhā, munisā (rucha M.), lajūkā, vijitā K., viyāpaṭā,* samājā, sādhumatā: (S. samaye. nikaye, attracted to pronom. decl.). Final vowel sometimes short: K.D.J.T. ru.

§ 14. *Acc. plur. masc.* agikaṃdhāni, chaṃdaṃnāni, pulisāni (-pāṣaṃḍāni K.) pavajitāni K.G. (pravrajitani M.), gahathāni K. (gharastāni G.), Kaligyāni K., yutāni (if *masc.*)

§ 15. *Nom. pl. neut.* abhilāmāni, āpānāni, udupānāni, kaṭāni, kayānāni, chayopagāni, jātāni, thaṃbāni, divasāni, nikāyāni ?, nigohāni, pānāni, phalakāni, bahukāni, mūlāni, -mokhāni, lukhāni, lopāpitāni, vividhāni, sahasrāni, sādhavāni, -sāvanāni, haṃtaviyāni.

In *-ā* jātā † hālāpitā, lopāpitā (harapita S.M., ropapita M., vuta S.). Coincides with the masculine.‡

§ 16. *Acc. pl. neut.* tuṭhāyatanāni, diviyāni, dusāni, lupāni, vasāni, -sāvanāni. (G. vimānadarsaṇā *see gloss.*)

§ 17. *Ins. pl. masc. neut.* ākālehi, Ājīvikehi (*dat.* sense), jātehi, devehi, pulimehi, samanehi, matamatrehi M. (*dat.* sense).

§ 18. *Gen. pl. masc. neut.* abhilatānaṃ K. kumālānaṃ, gihithānaṃ, dālakānaṃ, devānaṃ, patavadhānaṃ, pavijitānaṃ, pānānaṃ, -badhānaṃ, bābhanānaṃ, bhūtānaṃ, mahāmātānaṃ, munisānaṃ, lajūkānaṃ, vuḍhānaṃ, vayo-mahālakānaṃ.

§ 19. *Loc. pl. masc. neut.* aṭhesu, anāthesu, apakaṭhesu, Ājīvikesu, ānugahikesu, olodhanesu, koṭa-visavesu, catupadesu (ñātikesu br. sd.), nagalesu, Nigaṃthesu, nikāyesu, patiyāsaṃnesu, pavatesu (pavatisu ru.), pāsaṃḍesu (prāṇesu br.), bahilesu, bahukesu, bahuvidhesu, bābhanibhiyesu, bābhanesu, bhaṭamayesu, magalesu, magesu, mahālakesu (ladheṣu K.), valicalesu, vā̆sesu, valākesu, visagesu, samanesu, sahasesu, savesu.

§ 20. *Feminine in -ā.*

Sing.	Nom.	pajā	Plur.	Nom.	lopāpitā
	Acc.	pajaṃ		Acc.	(?)
	Ins.	pūjāyā		Ins.	(-āhi)
	Dat.	pajāye		Dat.	.....
	Abl.	Takhasilā-te		Abl.	......
	Gen.	dutiyāye		Gen.	(-ānaṃ)
	Loc.	tisāyaṃ, tisāye, palisāya		Loc.	disāsu

(1) *Acc. s.* Coincides with masc. and neut.; sometimes written with *-a*. G. has *-āṃ*.

(2) *-āya* in Ins. and Loc.; in Pāli extended to Abl. and Gen. also. *-āye* in Dat. Gen. Loc. and (K.) Ins.

§ 21. Examples:

Nom. s.f. atulanā, apabhaṃḍatā, aṃbāvaḍikā, avihisā, ikā, icha, isyā, eḍakā,- kāmatā, kiṭanātā K., kubhā, garuta (br.), cikisā, cilaṃthitikā, jatūkā, dayā, daṃḍatā (K.), diḍhabhatitā (K.), dipanā K. (dī-G.), dhaṃmapekha, pajā, paṭiṃñā, paṭivedanā, palipuchā, palisā, pālanā̆, porāṇā, migaviyā, likhāpitā̆, viyata, -saṃtīlanā, -samatā, sālikā̆, silā, suvihitā, susūsā, hedisā.

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* See viyāpaṭāse.

† ete jātā

‡ See sata, vivuthā.

§ 22. *Acc. s.f.* aṃnaṃ, ikaṃ, pajaṃ, puja (M.), pujā (K.), vihāla-yātaṃ, ṣamacaliyaṃ (K.), susūsaṃ, hedisaṃ (G., pūjāṃ, yātāṃ).

§ 23. *Ins. s.f.* agāyā̆, anulupāyā, isāya, -kāmatāya, kālāya, tūlanāya, palikhāyā̆, pūjāyā̆ (K. pujāye), vividhāya, sukhāyanāyā, susūsāyā̆.

So in G. madhuratāya. M. pujaya, but S. pujaye. S.M.K. vividhaye.

§ 24. *Dat. s.f.* avihiṃsāye, āpānadā̆khināye, viyatāye, vihisāye, vāṣaniṣidiyāye (nj.).

§ 25. *Gen. s.f.* dutī̆yāye.

§ 26. *Abl. s.f.* Takhasilā-te.

§ 27. *Loc. s.f.* cāvudasāye, tisāyaṃ, tisāye, pakhāye, pajāye, pajopadāye, paṃnadasāye, palisāya(ṃ), palisāye (K.) (S.M. pariṣaya), -saṃtīlanāya (K. -saṃtilanāye, S. -saṃtiraṇaye). Samāpāyaṃ.

G. has gaṇanāyaṃ, parisāyaṃ, -saṃtīraṇāya.

§ 28. *Nom. pl. f.* aṃbāvaḍikyā, upāsikā, -gāthā, cikisā (cikisa D.), palisā, lopāpitā.

G. has mahiḍāyo, but also katā.

§ 29. Masculine and Neuter in -i.

Nouns with original *-i* (*agni*, etc.) have almost coalesced with nouns in *-in* (*hastin-nom. s. -hastī*) also partially with *r*-stems.

Sing.	Nom.	piyadasī̆	Plur.	Nom.	
	Acc.	....		Acc.	hathīni
	Ins.	-dasinā		Ins.	(-īhi), cf. lājīhi
	Dat.	-dasine			
	Gen.	,,		Gen.	(ñātīnaṃ G.)
	Abl.	-girīte			
	Loc.	....		Loc.	nātisu

§ 30. Examples :

Nom. s.m. asaṃpaṭipati, -munī (ti), vidhi. (K. Piyadāsi, -sī,-ṣi.)

ins. s. aṃtevāsinā (draśina M.), cf. pitinā, § 41, but *gen.* -dasisā K. (draśiśa S.M.)

Nom. s. neut. asamati K.

Nom. pl. neut. -gāmīni.

acc. pl.m. hathīni (*but* hastino S. hastine M.).*

§ 31. Feminine in ī.

Sing.	Nom.	vaḍhi, vaḍhī	Plur.	Nom.	niṃsidhiyā
	Acc.			Acc.	-anusathini
	Ins.	vaḍhiyā		Ins.	....
	Dat.	vaḍhiye		Dat.	....
	Abl.	Ujenite (nivutiyā)*		Abl.	....
	Gen.	devīye		Gen.	devinaṃ, bhaginīnaṃ.
	Loc.	Tosaliyaṃ		Loc.	catuṃmāsīsu †

§ 32. Examples :

Nom. s. anusathi, apaciti, apaviyati (?), ahīni, āladhi, āvuti, ithī, gabhinī, guti, goti, dhāti, dhiti, nijhatī, niti, paṃkitī̆, paṭipati, piti K., bhāvasudhī, bhikhuni, lati, lāti (K.), lipī̆, vaḍhi, vigaḍabhī (?), vidhi, vuḍhī, sūkalī.

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* But see glossary. Also niphatiyā.

† See pavatisu.

§ 33. *Acc. s.* anupaṭīpatī, anusathī̆, kiṭī, kiti (K.G.), khaṃti (K.) (chaṃti S.), vadhi, saṃbodhī, -sudhī, hīni. G. has *-iṃ*, anusasṭiṃ, chāti(ṃ), -sudhiṃ, but also kiti, vadhi.

§ 34. *Ins. s.* anāvūtiya anupaṭipatiyā, anusathiyā̆ (anuśastiya S.M., anusasṭiyā G.), nijhatiyā, bhatiyā K.G., vaḍhiyā, saṃpaṭīpatiyā.

§ 35. *Dat. s* anupaṭipatiye, anusathiye (K. -yā), anuśastiye M. dhātiye, vaḍhiye (K. vaḍhiyā, M. vadhriya).

§ 36. *Loc. s.* Kosaṃbiyaṃ, Tisiyaṃ, Tosaliyaṃ, nitiyaṃ, puṃnamāsiyaṃ (cātuṃmāsiye *dat.* form. *loc.* meaning, cf. tisāye, paṃnadasāye).*

§ 37. *Nom. pl.* abakajani(yo) K., niṃsidhiyā (aṭaviyo G.).†

§ 38. Masculine and Neuters in *u*.

Sing. nom. masc. sādhū̆, bhikhu, lahu, *neut.* bahu.

abl. hetute (hetuto S.G.).

loc. punāvasune, bahune (from the *dat. gen.*).

Plural nom. neut. bahū̆ni, *ins.* bahūhi.

gen. gulūnaṃ, gurūnaṃ G., guruna(ṃ) S.
(K. gulunā. M. guruna.)

loc. bahūsu, gulusu (garusu br.).

§ 39. Masculine and Neuters *-an* stems.

lājā, atā.

	Sing.	Plural.
Nom.	lājā, lāja, rājā G.	lājāne (mahātpā, br. sd.).
Acc.	atānaṃ, nāma	
Ins.	lājinā (G. rāñā, S. raña) atanā̆ (atunā ?)	lājīhi
Dat. } Gen. }	lājine (G. rāño, S. raño) atane.	

The N. and W. retain rāñā, rāño from Skt. *rājñā, rājñaḥ.*

Phonetic variants of lājāne are G. rājāno (S. rajane) and the hybrids K. lājāno and M. rajane. Mahātpā, like *ins. s.* mahātpena follows *-a* type.

The neuter approaches the *-a* type but differs in *ins.* and *dat. sing.*

Sing. nom. kaṃme (K. kaṃmaṃ, *acc.* kaṃmaṃ), *ins.* kaṃmana, *dat.* kaṃmane (K. kaṃmāye, G. kaṃmāya), *gen.* kaṃmasa. But nāma remains.

Plural acc. kaṃmāni.

§ 40. Stems in *-ant, -mant -vant.*

Nom. s. Bhagavaṃ, *ins.* Bhagavatā, *gen.* aśatasa M., *see also* Present Participle: saṃtaṃ, *etc.*

Plural nom. tisṭaṃto. G., *voc.* bhaṃte, *ins.* bhadaṃtehi.

§ 41. The *r* stems have partly coalesced with the *i-*, *u-* types.

Sing. nom. pitā *but* nati, panati.‡

ins. pitinā, bhātinā, (M.S. pitunā̆. S. bhratuna and M. bhatuna), whereas G. still has pitā, bhātrā, bhātā.

gen. mātu.

loc. G. matari, pitari.

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* See ayatiye.

† See ithī, atavi, bhikhuniye.

‡ See apahatā, nijhapayitā.

Plural nom. natāle (K.) (S. nataro, M. natare).
gen. nātinaṃ, ñātīnaṃ (G.), ñatina (M.), ñatinaṃ (S.).
bhātinaṃ (S. bhratunaṃ, M. bhatana).
(S. spasunam, M. spasuna.)
loc. pitisu (S. pituṣu), nātisu, ñātisu (G.).

§ 42. From stems in *-s* we find *nom. s. neut.* (ya)so J. (yaso) D., yaṣo K., yaśo M. But bhuye.
dat. s. dighāvuse.

PRONOUNS.

§ 43. 1st Person.

	Sing.
Nom.	hakaṃ (ahaṃ* S.M.G.), *see* haṃ
Acc.	maṃ
Ins.	me, mayā br. G. (maya S.M.) ; mamayā, mamiyā, mamāye, mamiyāye, hamiyāye bh. (?)
Gen.	me, mama, mamā, mamaṃ (S.M. maa*), hamā bh. (?)
Abl.	mamate
	Plural.
Nom.	maye
Acc.	aphe, apheni, ne
Gen.	aphākaṃ, ne
Loc.	aphesu

§ 44. 2nd Person.

	Plural.
Nom.	tuphe
Acc.	tuphe, tupheni, ve
Dat.	ve
Gen.	tuphākaṃ (tupaka ru.)
Loc.	tuphesu

§ 45. *Demonstrative Pronoun. ta-, eta-*

Sing.	Masc.	Neut.	Fem.
Nom.	se (so S.G.) ese (eṣe K.S.)	se † (etaṃ S.) ese esa	esā, sā
Acc.	etaṃ, taṃ	etaṃ, taṃ, se	taṃ
Ins.	etena, (etinā ru) tena		
Dat.	etāye, (etiya ru) taye (etāya, tāya G.)		tāye
Gen.	etasa, (etisa S.), tasa (taśa taṣā. K.)		
Loc.	tasi, (etamhi tamhi G., taśi. K.)		
Plural.	Masc.	Neut.	Fem.
Nom.	se te ete	etāni tāni	esā tā (eṣa)
Ins.	tehi		
Gen.	etānaṃ, tesaṃ (teṣaṃ S.) tānaṃ		
Loc.	etesu, tesu		

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* Hlz.

† *So* S. *adv.*

§ 46. Demonstrative Pronoun. *ayam ima*, etc.

Sing.	Masc.	Neut.	Fem.
Nom.†	iyaṃ ayo ? S., ayaṃ G.	iyaṃ (iya S.M. iyo S.) imaṃ, idaṃ S.G.	iyaṃ, ayaṃ S.G., ayi S.M.
Acc.	imaṃ	imaṃ, iyaṃ, idaṃ	imaṃ
Ins.	imena (iminā G. br. sd.)		
Dat.	imā̆ye, imāya		imāye, imāya
Gen.	imasa (imisa S.)		
Loc.	(imamhi G.)	imasi	
Plural.	Masc.	Neut.	
Nom.	ime	imāni	
Ins.	imehi		

§ 47. *Relative Pronoun.*

The Eastern dialect partially, especially in Kalinga, drops the initial consonant.

Sing.	Masc.	Neut.	Fem.
Nom.	ye, e (yo S.G.)	ye, e, yaṃ (ya) also aṃ	yā (ā ?)
Acc.	*yaṃ		yaṃ
Ins.	yena, ena		
Gen.	yasa, asa (asā K.)		
Plural.			
Nom.	ye, e	yāni, āni	yā G.
Gen.	yesaṃ (yeṣaṃ K.)		
Loc.	yesu (yeśu K.)		

NUMERALS.

§ 48.

½. aḍha.
1. eke (ikaṃ sn.).
1½. diyaḍha-, etc.
2. duve (duvi S. dvo dve G.).
2½. aḍhātiyāni.
3. timṇi (trayo S. tri G.).
4. catu-catāli (cature S. catpāro G.).
5. paṃcasu (*loc.*).
6. ṣaṣu S.M.K. (*loc.*).
8. aṭha- (asta S.).
10. dasa (daśa S.M.).
12. duvāḍasa, duvādasa (dbādasa G. badaya S.).
13. tedasa (treḍaśa M., *etc.*).
14. cāvudasaṃ (codasa ng.).
15. paṃnaḍasa. paṃcadasaṃ.
19. ekunavīsati.
20. vīsati.
25. paṃnavīsati.
26. saḍuvīsati.
27. satavisati.
56. sapaṃnā- (?).
100. sata- (śata S.M.).
1000. sahasāni (ṣahaṣa K. sahasra S.M.G.).

THE VERB.

§ 49. *Present Indicative.*

Singular, 1*st person*. anusāsāmi, avahāmi. ichāmi. kalāmi (karomi S.M.G.), dakhāmi, paṭivekhāmi, palakamāmi, parākramāmi G., vidahāmi. sukhayāmi.

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† Classification by genders sometimes doubtful. *See glossary.*

3rd person. anukaṃpati, anunayati M., anuneti S., ichati, galahati (garahati), caghati, chanati (chaṇati S.M.G.), dakhati, dekhati, pasavati, pasati G., bhokhati ?, vaḍhati.

From 2nd class. eti (yāti sn.), upahaṃti (upahanati M. upahanāti, G.).
4th class. maṃnati K. (mañati S.M. also manati K. etc.).
5th class. kaleti (karoti S.M.G.).
9th class. manāti (?), pāpunāti K. (prāpuṇati G.), punāti K.
10th class. aradheti, *see causatives.*

Ātmanepadam. maṃnate G., parākamate G., karote G.

Plural, 2nd person. dakhatha (*D.* dekhata) pāpunātha.
3rd person. anuvataṃti K., anuvidhī̆yaṃti, ichaṃti, kalaṃti, caghaṃti, dekhaṃti, yaṃti K., laghaṃti, vasaṃti, vracaṃti S., *ātm.* anuvatare G.

§ 50. *Imperative.*

Singular, 3rd person. anuvidhiyatu, niyātu G., palakamātu K., manatu K., locetu K., susūsatu (susuṣātu K.), *ātm.* susrusatāṃ G.

Plural, 2nd person. caghatha, nikhipātha, paliyovadātha paṭivedetha, G. lekhāpayāthā, vivāsāpayāthā, vivāsayátha (? dekhata *see gloss.*).
3rd person. anupaṭī̆pajaṃtu, anuvataṃtu, ālādhayaṃtu, ārādhayaṃtu G. jānaṃtu, nikhamaṃtu, pakamaṃtu, paṭivedayaṃtu, patakama(ṃ)tu, parakramaṃtu S., yujaṃtu: paṭivedeṃtu K.

Apparently omitting the *anusvāra* aradhetu M.S., paṭivedetu M., paṭrivedetu S., manatu K., locetu K., rocetu S.

§ 51. *Optative.*

Singular, 1st person. abhyuṃnamayehaṃ, ālabhehaṃ, patipātayehaṃ, paṭivedayehaṃ, yehaṃ K.D.J.M., gacheyaṃ G., vraceyam S.

Ālabhehaṃ, etc., have been divided as *ālabhe'haṃ*, cf. *upite'haṃ* (ru. I. i.); but Senart and Lüders take them as single words. cf. *yehaṃ*. See glossary *haṃ*, *ālabhe*, *etc.*

3rd person. abhigacheyā, anupaṭipajeya, apakareya M.S., tiṣteya G., nivaṭeya K.M.S., paṭipajeya, vaḍheyā̆, huveyā: correspond to Pāli *labheyya*. pāpovā̆ differs from Pāli *pappuyya* (Skt. *prāpnuyāt*). cf. *3rd* plural in *-vu*. vase K.M., tithe S., bhave G., correspond to Pāli *labhe*. *Ātmanepadam.* paṭipajetha G., cf. Pāli *labhetha*.

Plural, 1st person. gachema, dipayema K., dīpayema G., paṭipādayema, paṭipātayema.
3rd person. anugahineyu, asvasevu (asvasevu J.), āladhayevū (āladhayeyū J.), upadahevū, calevū (caleyū J.), nikhamāvu, pavatayevū, pāpunevu (pāpuneyu J.), yāvu, yūjevū (yūjeyu J.), lahevu (laheyu J.), vasevū̆ J.D.K., vivasetavāyu, huvevu. The Jaugaḍa forms in *-eyu* correspond with Pāli *labheyyu*, as do the following: avatrapeyu S., jāneyu br., pakameyu br. sd., vaseyu M.S.G., suneyu K. (sunayu bh.), śruṇeyu M.S., ṣuṣuṣeyu K., suśruṣeyu M.S., haṃneyu K., haveyu M., huveyu K.

Ātmanepadam. sususera G., sruṇāru (?), *see gloss.*

Passive, haṃñeyasu S. An aorist form, but compare siyasu, asu.

§ 52. *Aorist.*

Singular, 1st person. husaṃ.
3rd person. nikhami, nikrami, M.S. *ātm*: nikhamithā Su, vaḍhithā, huthā cf. A.Mg. forms in *-itthă* (Pischel. Gr. § 517).

Plural, *3rd person*. abhavasu S., ahuṃsu G., alocayisu, ichisu, nikhamisu, niyāsu G., mañiṣu S., maniṣu K., loceṣu S., husu.

ātm : ?, *see* mañā (sara) G.

§ 53. *Future*.

Singular, *1st person*. This as in Pāli ends in either *-āmi* or *aṃ*. nikhāmayisāmi, palibhasayisaṃ, likhiyisāmi, likhāpayisaṃ G. (lekhāpeśāmi K. likhapeśami S.), hosāmi-, kachāmi K., kaṣaṃ S., kaṣami M.

The other forms are conjugated like the Present Indicative.

The following are classified according to the formation of the future :—

(*a*) Corresponding to Sanskrit *iṣyati*, like Pāli *karissati* ;— anupaṭipajīsati, anuvatisaṃti, anusāsisaṃti, abhyuṃnamisati, ālādhayisatha, khamisati, jānisaṃti, nikhamisaṃti, paliyovadisaṃti, pavithalisaṃti, yujisaṃti, vaḍhisati, viyovadisaṃti, saṃpaṭipajīsati.

(*Causative*) :—atikāmayisati, ānapayisati, nikhāmayisati, nijhapayisaṃti, pavadhayisaṃti, vaḍhiyisiti,* vaḍhayisati K., hāpayisaṃti—Like Pāli *kathessati* vaḍheśaṃti S., hāpesati G., hapeśati M.

(*Passive*) :—ālabhiyisaṃti (arabhiśaṃti M.S.), *Ātm*. 3 pl., anuvatisare G., Pass. : arabhisare G.

(*b*) Corresponding to Sanskrit *-ṣyati*, after a consonant, like Pāli *kassati kāsati* (**karṣyati*) kachāmi, kachati,† kachaṃti, kaṣaṃ S., kaṣami M., kāsati G., kaṣati S.M., after a vowel, like Pāli *anubhossati* : hosati, hosaṃti, hohaṃti, dahāmi or by the influence of forms like Pāli *essati* (*skt. eṣyati*), *kathessati* ; hesati mk. (cf. Pāli. *hessati*), esatha D., ehatha J.

§ 54. *Perfect*. Besides the stereotyped āhā̆, there is only ayāya G.

§ 55. *Passive*.

Present Indicative.

3rd person, sing. khādiyati, ganīyati, dukhīyati, nīlakhiyati. vucate G., vucati S. (cf. Pāli *vuccati* Skt. *ucyate*).

3rd person, plur. ālabhiyaṃti ; (ārabhare G., cf. Pāli ātm. *labhare*) haṃñaṃti S. (cf. Pāli *haññati* Skt. *hanyate*).

Optative. *3rd person, plur*. haṃneyu S., haṃñeyasu S.‡

Aorist. *3rd person, plur*. ālabhiyisu (ārabhisu G., arabhisu M.)

Future. *3rd person, plur*. ārabhisare G.

NOTE—Except for aorist forms like vaḍhithā, huthā, Ātmanepadam forms are found only in the Girnār version.

§ 56. *Causative*.

Corresponding to Sanskrit *vardhayati*, *pādayati* : paṭipādayaṃti, ? saṃpaṭi-pādayaṃti, pūjayati G. (pūjeti K.), vaḍhayati G.M. (vaḍhiyati K. Pass. *form*. vaḍheti S.) : with the contraction *e* for *aya*- cf. Pāli *vaḍḍheti* :— pūjeti K. pujeti M.S. vaḍheti S. paṭivedeṃtu K. paṭivedetu M.S., 3 pl., opt.

Corresponding to Sanskrit *dāpayati*,§ ānapayāmi, āñapayami G. (anapemi M.), āṇapayati br., nijhapayisaṃti (*fut.*), vivāsāpayāthā, sāvāpayāmi : with the contraction *e* for *aya*. anapemi M., anunijhapeti S.

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* Passive in form.

† By analogy with forms like Pāli *lacchati* (*lapsyati*) *vacchati* (*vatsyati*).

‡ Confused with the aorist. *See below*.

§ Limited in Sanskrit to roots in *-ā*.

§ 57. *Participles.*

Present Active.

Singular. nom. anupaṭīpajaṃtaṁ, kalaṃtaṃ (kalaṃta, kȧlata K., karataṃ M.), nāsaṃtaṃ, vipaṭipātayaṃtaṃ, saṃtaṃ (saṃto G., sato S.).

G. has karoto. karāto (Pāli *karoto* is genitive) also karuṃ, *see gloss. gen.* aśatasa M.

Plural. tisṭaṃto G.

§ 58. *Ātmanepadam.*

In *-māna* adamānasa (*gen.*), bhuṃjamānasa G. (*gen.*), samānā (*nom. pl.*), cf. Pāli *samāno*.

In *-mīna*, cf. A.Mg. *-mīna*. pakamaminenā̆, palakamamīnenā (*ins.*). pāyamīnā (*fem.*). vipaṭipādayamīnehi, saṃpaṭipajamīne.

Present Passive.

anuvekhamāne, vijinamane K.

§ 59. *Past Participles.*

(*a*) Formed with *-i. ta-* :

tīlī̆ta-, pūjitā, mahīyite, lapite K., lekhitā K., likhitā, vaḍhite, vaḍhitā, vijitā K.

(*b*) Formed with *-ta-* after a root ending in a vowel :

apahaṭa, upagate,* upayāte, upayī̆te, kaṭe, mate, maṭe K., viyāpatā, vistrita S., sṭitā G., hate K., hūta.

(*c*) Formed with *-ta* after a consonant : *t* remaining ;

abhisita (*sic*), āyatā (*yat*), kilaṃte (*klam*), nikhitā (*kṣip*), pakaṃte, palakaṃte (*kram*), yutam (*yuj*), *t* assimilated : apavuḍhe (*vah*). āladhe (āradho G.) ?, *see gloss.*, nisiṭhā (*śās*).

(*d*) Formed with *na* :

diṃne, dinā br., anūpatīpaṃne (*pad*).

§ 60. *Past Participles Causative.*

(*a*) From type *pādayati* :

sukhayite, sāvite.

(*b*) From type *dāpayati* :

ānapayite, ānā̆pitāni, āñapitaṃ G., ālopite, nijhapayitā. likhāpitā, lekhāpitā G.

(*c*) From double causatives (cf. Pāli *kārāpeti ṭhapāpeti*) :

usapāpite, kālāpitā, khānāpitāni, sāvāpite, sāvāpitāni, hālāpitāni (triple), khānāpāpitāni.

§ 61. *Future Participles Passive or (Gerundives).*

(*a*) From *tavyam* :

(i) *taviye-*, nom. S. masc. and neut. apacāyitaviye, ichitaviye, etaviye, kaṭaviye, calitaviye, chamitaviya- M.S., dakhitaviye mk, nīlakhitaviye, pajohitaviye, pavatitaviye, pusitaviye, vajitaviye, vataviye (vataviyaṃ br.), viketaviye, vijayaṃtaviya (*acc.*), saṃcalitaviye, susūsātaviye, sotaviyā (*fem.*), haṃtaviyāni (*neut. pl.*).

Causative. jhāpetaviye. nijhapetaviye, paṭivedetaviye, lekhāpetaviye, vāsāpetaviye.

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* Nasal dropped.

(ii) *-tavyaṃ.* This is the usual form in G., e.g., ovāditavyam, katavyo, paṭivedetavyaṃ, prajūhitavyaṃ, locetavyā, drahitavyaṃ br.

(iii) *-tave, tavaṃ-* (cf. Pāli *-tabba-*) katava S., prayuhotave S., viṃnapayitave sn.

(*b*) From *-anīya-*: asvāsaniyā.

(*c*) From -ya-:

kacaṃ g. (*kṛtyam*), dusampaṭipādaye (*-pādyaṃ*) dekhiye (dakhiye D.), cakiye, (sakye, *etc.*) *see gloss.*, āvāsayiye (?).

G. also has pūjetayā. cf. Pāli forms in *-tāya* Geiger Gr. § 203.

§ 62. *Infinitive.*

The Infinitive is a dative form *-tave, -i-tave,* as found in Vedic and old Pāli.

ājānitave, āladhayitave (āladhetave ?, ārādhetave ?) khamitave, chamitave, nijhapayitave, paṭicalitave (-ṭa-T.), visvaṃsayitave, samādapayitave, saṃpaṭipādayitave; adhigatave mk, palihaṭave, pāpotave ru br.

From accusative *-tum* G. has ārādhetu.

§ 63. *Gerund.*

The Gerund regularly ends in *tu.* This appears to be not the Sanskrit *-tvā* but rather *-tuṃ.*

The dative of the verbal noun *-tave* having been adopted for the Infinitive, the accusative forms were available for another purpose. Ardha- Māgadhī similarly use *-tuṃ* forms as a gerund, so that kāum means *kṛtvā*. for the omission of the anusvāra compare ālabhitu, arabhitu M.S. with ārādhetu G. an infinitive.

Examples: kaṭu, sutu (śrutu M.), anusāsitu, alocayitu, abāpayitu, ālabhitu (arabhitu, M.S.), ciṭhitu (tistitu M.), jānitu, dasayitu, nisijitu, palitijitu palitiditu K., paritijitu S., vijinitu, veditu, saṃnaṃdhāpayitu.

In G. a form derived from *-tvā* appears with *-tpa*[*]: ārabhitpā, dasayitpā, alocetpā, paricajitpā.

In S. (and more rarely M.) occurs in addition to *-tu*, a form in *-ti*, derived from Vedic *tvī*: tīstiti, oloceti, draśeti M.

Hultzsch reads abhivādetūnaṃ in the Bhâbru edict.[†]

This resembles A.Mg. -(*t*) *ūṇa*, but is not found elsewhere in the Asokan inscriptions.

There are few forms derived from *-ya, -tya*: āgaca, adhigicya, apahata (?), *see gloss.*

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[*] Can be read *ptā*, but the metathesis is thought improbable, cf. dbādasa, see Mchlsn. (Am. 11, 235.) A weakening of *d* produced *b* as in modern bārah; similarly a weakening of *t* would give *p*. and ātpa would become āp. In the long run the labial element has predominated and ousted the dental (as the labials of Greek *bous* and *hippos* have ousted the gutturals of Skt *gaus*, Latin *equos*).

[†] Senart's suggestion of a flaw in the stone or an erasure is not convincing. (a.87(9.)'500. abhivād [......]nam is obvious -ūnaṃ nearly clear- while *et-* is easily supplied. A formal phrase of greeting to the Church might contain a form not used in the ordinary official dialect. There are several peculiarities in the Bhabru edict

THE INSCRIPTIONS OF AŚOKA.

THE TEXT.

ROCK EDICTS.	ROCK EDICTS.	ROCK EDICTS.
ŚĀHBĀZGARHĪ EDICT I.	MĀNSEHRĀ EDICT I.	GIRNĀR EDICT I.
(A)ya(ṃ) dhramadipi devana priasa raño likbapitu hida no kici jive arabhitu pra- yuhotave no pi ca sama[ja] kaṭa(va)/	Ay(i) dhramadipi (de)vana (pri)yena (Pri)yadra(śi)na ra[ji]na [l]ikhapita hida no kici jiv(e) arabhi(t)[u] pra- (yu)-(1)-(ho)taviye no pi ca sama(je) kaṭa-	Iyaṃ dhaṃmalipī devānaṃ priyena (1) Priyadasinā rāñā lekhāpitā idha na kiṃ-(2)-ci jīvaṃ ārabhitpā pra- jūhitavyaṃ (3) na ca samājo katavyo/
(Ba)huka hi doṣaṃ sama[ja]sa * devana priy(o) Priadraśi raya d[a]khati/	viye/ Bahuka hi (doṣa samajasa deva)naṃ pri(ye Priyadraśi ra)ja [da]-kha[ti]/	Bahukaṃ hi dosaṃ (4) samājamhi pasati devānaṃ priyo priyadasi rājā/
(1) Asti pi ca ekatie samaye sresta- † mati devana priasa Priadra- śisa raño/ Pura mahanasasi devanaṃ priasa Priadraśisa raño	Asti pi cu (2) (e)katiya samaja sa- (dhu)ma(ta) devana priyasa (Pri)yadra- śi(sa) rajine/ Pura maha(nasa)si (devana) pri[ya]sa Pri[yadra]śisa ra-(3)-jine	(5) Asti pi tu ekacā samājā sā- dhumatā devānaṃ (6) priyasa Priyada- sino rāño/ Purā mahānasamhi (7) devānaṃ priyasa Priyadasino rāño
anudivaso bahuni pra(ṇaśatasa)ha- s(r)ani a(rabh)i(yisu) su(paṭhay)e/ So ida-(n)i	anudiva[saṃ] bahuni praṇaśa[tasa]ha- srani a(ra)[bh]isu supa(th)raye/ Se (i)[da]-(ni)	anudivasaṃ ba-(8)-hūni prāṇasatasaha- srāni ārabhisu sūpāthāya (9) Se aja
yada a(ya) (2) dhramadipi likhita tada tra(yo) vo praṇa haṃñaṃti majura duvi 2	ayi dhrama(dipi li)khita ta(da) ti(ni) ye[va] praṇani a[ra]bhi[yaṃ]ti du-(v)e 2	yadā ayaṃ dhaṃmalipī likhitā tī eva prā-(10)-ṇā ārabhare sūpāthāya dvo
mrugo 1 / So pi mrugo no dhruvaṃ/ Eta pi praṇa trayo paca na arabhiśaṃti/	maju-(4)-ra eke 1 m(r)ige/ Se (pi cu) mrige no dhruvaṃ/ (Etani) pi cu tini praṇani paca no arabhi[śaṃti]/	morā eko mago/ So pi (11) mago na dhuvo */ Ete pi trī prāṇā pachā na ārabhisare/ (12)
EDICT II.	EDICT II.	EDICT II.
Savratra vijite devanaṃ priyasa Priyadraśisa ye ca (a)ṃta yatha (Co)ḍa (3) Paṃḍiya Sa- tiyaputro Keraḍaputro Taṃbapaṃṇi ‡ Aṃtiyoko nama Yonaraja ye ca aṃñe ta- sa Aṃtiyokasa samaṃta (ra)jano savratra	Sa[vra]tra [vi]jitasi devana priya(sa Priya)draśisa rajine ye ca aṃta a(tha) (5) (Coḍa) Pa(ṃ)ḍiya Sa- tiya(putra) Keralaputr(e) [Taṃ]bapaṇi [Aṃ]tiyo(ke) nama Yona[raja] ye ca [ta]sa .... samaṃta raja[ne] [sa]vratra	Sarvata vijitamhi devānaṃ priyasa Priyadasino rāño (1) evamapi pracaṃtesu yathā Coḍā Pāḍā Satiya- puto Ketalaputo ā Taṃba-(2)-paṃṇī Aṃtiyako Yonarājā ye vā pi tasa Aṃtiyakasa sāmīpaṃ (3) rājāno sarvatra

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* sa[maya]spi. Hlz. † sasumate for sādhu- Hlz.
‡ Hlz.

* dhruvo. Hlz.

	ROCK EDICTS.	ROCK EDICTS.	ROCK EDICTS.
	Kālsī Edict I.	Dhaulī Edict I.	Jaugad Edict I.
	Iyaṃ dhaṃmalipi devānaṃ piyenā	(Iyaṃ) .... [khapiṃgalasi] (pa)vatasi (d)evānaṃ	Iyaṃ dhaṃmalipī Khapiṃgalasi * pavatasi
	Piyadasin[ā] lekh[it]ā hidā nā *	pi(ye)[na] .... [lā]jin[ā] (likhā)[pitā] ..	devānaṃ piyena Piyadasinā lājinā li-
	kichi jive ālabhi[tu] pa-	.. [kich]i [j]īvaṃ ālabhitu pa-	khāpitā/ Hida no kichi jīvaṃ ālabhi-(tu)
	johitaviye (1) no pi cā samāje kaṭa-	joh[itaviye] (1) (no) [pi] ca samā[je]..	pajohitav(i)ye (1) no pi ca samāje ka-
5	viye/ Bahuk[ā] hi dosā samājas[ā]	....	ṭaviye/ Bahukaṃ hi dosaṃ samājasi d(a)-
	devānaṃ piye Piyadasī lājā	........................[p]i ..	khati devānaṃ piye Piyadasī lājā/
	dakhati/ Athi pi cā ekatiyā samāja	[eka](tiyā) [sa](m)ā[jā]	Athi pi cu ekatiyā samājā
	sādh[u]matā devānaṃ piyasā Piyada-	(sā)dhumatā devā[naṃ] [piyasa] (2) [Piya](da-	sādhumatā devānaṃ piyasa (2) Piyada-
	s[ā] lājine (2) Pule mahānasasi	si)ne [lā](ji)[ne]....mah[anasasi]	sine lājine/ Puluvaṃ mahā(nasa)-
10	devānaṃ piyasā Piyadasisā lājine	[devā](naṃ) [piyasa] Piya[dasine]	si devānaṃ piyasa Piyadasine lājine
	anudivasaṃ bahuni pānasaha-	[a]n[udivasaṃ] [bahun]i (pānasatasa) [hasani]	anudivasaṃ bah(ū)ni pānasatasah(a) sāni
	sāni ālabhivisu supaṭhāy[e]/ Se idāni	[ā](la)bhiyis(u) sūpaṭhāy(e)/ (3) Se [aja]	ālabhiyisu sūpa(ṭh)āye/ (3) Se aja
	yadā [iya]ṃ dhaṃmalipi lekhitā tadā	adā (i)[ya]ṃ dhaṃ(ma)lipī likhitā	adā iyaṃ dhaṃmalipī likhitā
	tiṃni yevā pānāni ālabhi[ya]ṃti (3) du-	tiṃn[i]........[ala]bhi(ya)[ṃti]	tiṃni yeva pānāni (ā)labhiyaṃti duve
15	ve majulā eke mige/ Se pi ca *	....	majūlā eke mige/ Se pi cu
	mige no dhuve/ Etāni pi ca * tini	..................tiṃni	mige no dhuvaṃ/ Etāni pi c(u) tiṃni
	pānāni no ālabhiyisaṃti/	pānāni pachā (no ā)l(a)bhiyisaṃt[i]/ (4)	pānāni (4) pachā no ālabhiyisâṃti/ (5)
	Edict II.	Edict II.	Edict II.
	Savatā vijitasi devānaṃ	(Sa)vata (v)i(ji)tasi (d)e(v)ānaṃ	Sa(v)ata vijitasi devānaṃ
20	piyas[ā] Piyadasi[sā] lājine ye ca	piyasa Piyadasi(ne) (l)[ajine]	piya(sa) Pi(ya)dasine lājine
	aṃtā athā Coḍā Paṃ[ḍi]yā Sātiya-	....	e vā pi aṃtā Coḍā
	puto Kelalaputo Taṃbapaṃni (4)	....	Paṃḍiyā Satiyapu[t]e....[āTaṃbapaṃn]ī
	[Aṃ]tiyoge nāma Yonalājā ye cā aṃne	[Aṃ]tiyoke nāma (Y)o(na)lājā (5)[e]vā[p]i [ta]-	Aṃtiyoke nāma (6) Yonalājā e vā pi
	tasā [Aṃ]tiyogasā sāmaṃtā lājāno savatā	sa Aṃtiyo[ka]sa sāmaṃtā lājāne s(a)vat(a)	tasa Aṃtiyokasa sāmaṃtā lājāne savata

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* no-cū-ca. Hlz.

* Khepiṃgalari. Hlz.

ROCK EDICTS.

Śāhbāzgarhī Edict II. (*Contd.*)

devanaṃ priyasa Priyadraśisa
raño duvi 2 (ciki)sa ki(ṭra) manuśa(ciki)-
sa paśu(ciki)sa ca/ (4) (Oṣuḍha)ni
manuśopakani ca pa(śo)pa-
5 kani ca yatra yatra nasti savatra

har(a)pita * ca vuta ca kupa ca khanapita

10 pratibhogaye paśumanuśanaṃ/

Edict III.

Devanaṃ priyo Priyadraśi raja
aha ti badayavaṣabhisitena [a]ṇapi[taṃ] *
15 sava[tra] ma[a] * (5) vijite yuta
rajuko pradeśik(e) pa(ṃca)ṣu pa(ṃca)ṣu-
5 va-
ṣ(e)ṣu anusaṃyanaṃ nik(r)amatu etisa vo
karaṇa imisa dhramanuśasti † yatha añaye
pi kramaye sadhu matapituṣu
20 suśruṣa mit(r)asaṃst(u)taña(ti)kanaṃ bra-
maṇa(śra)maṇa(naṃ) sa[dhu] pra[ṇanaṃ]
[anaraṃ]bho sadhu * (6) apavayata apa-
bha(ṃ)ḍata sadhu/ Pari(ṣa)(pi) yuta(ni)
(ga)ṇanasi aṇapeśaṃti hetuto ca vaṃñana-
25 to * ca/

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* Hlz. † śastiye. Hlz.

ROCK EDICTS.

Mânsehrā Edict II. (*Contd.*)

[devanaṃ] priyasa Priya(dra)śisa
rajine (6) duve 2 cikisa kaṭa manuśa-
ci(kisa ca) paśucikisa ca/ Oṣa(ḍha)ni *
manu[śopa]ka(ni ca) pa(śopa)-
5 ka(ni ca ya)tra yatra na[sti] [sa]vratra
harapi(ta ca) ropapi(ta ca)/ (7) (Eva)me-
va mulani ca phalani ca atra atra na-
sti [savra]tra harapita ca ro(papi)ta ca/
Ma(geṣu) ru(cha) [ropa]pita ku[pani] [kha-
napi]-
10 tani (pa)ṭibhogaye paśum(a)nuśana/ (8)

Edict III.

(De)vana priye (P)riyadraśi raja
eva aha duva(da)śavaṣabhisitena me iyaṃ*
15 (a)ṇapayi(t)e savratra vijitasi (me) [yu]ta
raju[ke] (pra)deśike [pa]ṃcaṣu paṃ(caṣu 5

vaṣeṣu (9) anusaṃyanaṃ nikrama(ṃ)tu e-
taye va * athraye imaye dhramanuśastiye
ya[th]aṃ aṇaye pi kramane † sa[dhu]ma-
20 tapi[tu]ṣu suśruṣa (mi)trasaṃstuta-(10)-
ñatikanaṃ ca bra(ma)ṇaśramaṇanaṃ sadhu
dane praṇana a[na]rabhe sadhu apa(va)ya-
ta apabhaḍa(ta) sadhu/ Pariṣa pi ca
yutani gaṇanasi (aṇa)payiśati hetu(te) ca
25 viya[ja]-(11)-nate ca/

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* Hlz. † ya[tha] añayo pi krama[ṇe]. Hlz.

ROCK EDICTS.

Girnār Edict II. (*Contd.*)

devānaṃ priyasa Priyadasino
rāño dve cikīcha katā (4) manusacikī-
chā ca pasucikīchā ca/ Osuḍhāni
ca yāni manusopagāni ca (5) pasopa-
5 gāni ca yata yata nāsti sarvata hā-
rāpitāni ca ropāpitāni ca (6) mūlāni
ca phalāni ca yata yata nāsti sarva-
ta hārāpitāni ca ropāpitāni ca/
(7) Paṃthesu kūpā ca khānāpitā vra-

10 chā ca ropāpitā paribhogāya pasu-
manusānaṃ/ (8)

Edict III.

Devānaṃ priyo * Piyadasi rājā evaṃ
āha dbādasavāsābhisitena mayā idaṃ
15 āñapitaṃ (1) sarvata vijite nama yu-
tā ca rājūke ca prādesike ca paṃcasu

paṃcasu vāsesu anusaṃ-(2)-yānaṃ niyātu
etāyeva athāya imāya dhaṃmānusasṭiya
yathā aña-(3)-ya pi kaṁmāya sādhu mā-
20 tari ca pitari ca susrūsā mitāsaṃstuta-
ñātīnaṃ bāmhaṇa-(4)-samaṇānaṃ sādhu
dānaṃ prāṇānaṃ sādhu anāraṃbho apa-
vyayatā apabhāṃḍatā sādhu/ (5) Pari-
sā pi yute āñapayisati gaṇanāyaṃ he-
25 tuto ca vyaṃjanato ca/ (6)

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* piyo. Hlz.

ROCK EDICTS.

Kālsī Edict II. (*Contd.*)

devānaṃ pi[ya]sā Piyadasisā lājine duve cikisakā kaṭā manusacikisā cā pasucikisā cā/ Osadhān[i]*

manusopagāni cā pasopagāni cā† a[ta]tā nathi (5) savatā hālāpitā cā lopāpitā cā/ [E]vamevā mulāni cā phalāni cā ata[tā] nathi savatā hālāpitā cā lopāpitā cā/ Magesu lukhāni lopitāni udupānāni

cā khānāpitāni paṭibhogāye pasumunisānaṃ/

Edict III.

Devānaṃ piye Piyadasi lājā [he]vaṃ āhā (6) Duvāḍasavasābhisitena me iyaṃ ānapayite savatā vijitasi mama yutā lajuke pādesike paṃcasu paṃcasu vasesu anus[a]yānaṃ nikhamaṃtu etāye vā athāye imāy[e] dhaṃmanusathiyā yathā

aṃnāye pi kaṃmāye sādhu (7) mātapitisu sususā mitasaṃthutanātikyānaṃ cā baṃbhanasamanānaṃ cā sādhu dāne pānānaṃ anālaṃbh[e] sādhu apaviyātā apabhaṃḍatā sādhu Palisā pi ca yutā[ni] gananasi anapayisaṃti hetuvatā cā

viyaṃjanat[e] ca (8)

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* os-adhīn[i]. Hlz. † Hlz.

ROCK EDICTS.

Dhaulī Edict II. (*Contd.*)

(devā)[na]ṃ (pi)y(e)n(a) P(i)ya(d)asin[ā] ....c[ikisa] .. [manusaciki]sa ca pa[suc]i[k]isā (ca)/ [Osa]dhāni

(6) ān(i m)un(i)[so](pagā)ni pasuopagān(i) ca atata nathi sa[va]t(a) (h)ālāpit(ā) ca (lopāpi)tā ca (mūlā)[ni] .... [sa](va)ta (hā)lāpitā ca (7) lo(p)āpitā ca/ Ma(g)e[su] u[du]pānāni khānāpitāni l(u)khāni

ca lopā(p)itāni paṭibhogāye .. [pasumunisā]naṃ/ (8)

Edict III.

Devānaṃ piye Piyadas(ī) lājā hevaṃ āhā/ (D)u(v)ādasavasābhisitena me iy(a)ṃ ān(apa)[y]i[te] [sava](ta vi)jitasi me yut(ā) la[j]uke[ca][pādes]i[ke]..(9) paṃcasu paṃcasu vasesu anusayānaṃ nikhamāvū athā aṃnāye (pi k)aṃ(ma)ne hevaṃ imāye (dh)aṃ(m)ānu[sa]thiy(e) (s)ādhu mātāpit(i)su (s)u(s)ūs[ā] .... (10) .... nātisu ca baṃbhanasamanehi sādhu dāne jīvesu anālaṃbhe sādhu apaviyati* (a)pabh(a)ṃḍatā sādhu/ Palisā pi ca [gana]na[s]i (yu)[tā](n)i ānapayı(sati)[he]tut(e) ca viyaṃ(ja)[nate] .. (11)

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* apaviy[a]t[ā]. Hlz.

ROCK EDICTS.

Jaugaḍ Edict II. (*Contd.*)

devānaṃ piyena Piyadasinā lāji[nā].......... .... (c)ikisā (ca) (7) pasucikisā ca/ Osadhā-

ni āni munisopagāni pasuopagāni ca atata nathi sava[ta] .. .. ca atata nathi (8) savat(a) hālā(pi)tā ca lopāpitā ca/ Magesu udupānāni khānāpitāni lukhāni

ca [lo]................ .... (9)

Edict III.

Devānaṃ piye Piyadasī lājā hevaṃ āhā/ Duvadasavasābhisitena me i(ya)ṃ (ā)[napayite].......... .... ca pā(de)sike ca (10) paṃcas(u) paṃcasu vasesu anusayānaṃ nikhamāvū athā aṃnāye pi kaṃmane............

.... [susu]sā mitasaṃthutes[u] (11) nātisu ca baṃbhanasamanehi sādhu dāne jīvesu anālaṃbhe sādhu.............. ....(12) hetute ca

viyaṃjanate ca/ (13)

ROCK EDICTS.

Śāhbāzgarhī Edict IV.

Atikrataṃ aṃtaraṃ bahuni vaṣaśatani

vaḍhito vo praṇaraṃbho vihisa
ca bhutanaṃ ñatinaṃ (asa)ṃpa(ṭi)pati
śramaṇabramaṇanaṃ (asaṃpaṭi)pati/
(So)
(aja) (devanaṃ) priyasa (Pri)ya(draśisa) (ra-
ño) (7) dhramacaraṇena bherig(h)oṣa aho
dhramaghoṣa, vimananaṃ draśanaṃ(ha)-
stino jotikaṃdhani añani ca
divani rupani draśayitu janasa/ Ya-
diśa(ṃ) bahuhi vaṣaśatehi na bhuta-
-pruve tadiśe aja vaḍhite devanaṃ pri-
yasa Priyadraśisa raño dhraṃmanuśa-
stiya anaraṃbho praṇa(naṃ) avihisa bhu-
tanaṃ ñatinaṃ saṃpaṭipati (bra)maṇa-
(8)-śramaṇanaṃ saṃpaṭipati matapituṣu
(vuḍhanaṃ) suśruṣa/ E(ta) añaṃ ca bahu-
vidha(ṃ) dhramacaraṇaṃ vaḍhitaṃ vaḍhi-
śati cayo devanaṃ priyasa Priyadraśi-
sa raño dhramacaraṇaṃ imaṃ/* Putra pi
ca ku nataro ca pranatika ca devanaṃ
priyasa Priyadraśisa ra(ño) (vaḍhe)śaṃti†

[dhra]ma(caraṇaṃ) (imaṃ) (avakapaṃ)
(dhra)me śi(le ca) (9) tistiti† dhramaṃ
anuśaśiśaṃti/ Eta h(i sre)ṭh(aṃ) k(r)am(aṃ)
ya(ṃ) dhra(ma)n(u)śaśanaṃ
Dhramacaraṇaṃ pi

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* Hlz. † pra[va]ḍh[e]śaṃti. tiṭhiti. Hlz.

ROCK EDICTS.

Mānsehrā Edict IV.

Atikr(a)taṃ a(ṃ)ta(raṃ) bahuni vaṣaśa-
[ta]ni
vaḍhite vaṃ* praṇara(ṃbh)e vi(h)i(sa)
ca bhutanaṃ ñatina asapa(ṭi)pati
śramaṇabramaṇanaṃ asaṃpa(ṭi)pati/ (12)

Se aja devana priyasa Priyadraśine
ra[ji]ne dhrama(ca)raṇena bherighoṣe aho
dhramaghoṣe vimanadraśana hastine*
agikaṃdhani aña(ni ca)
divani rupani draśeti janasa/ (13) (A)-
diśe bahuhi (va)ṣa(śatehi na hu)ta-
-pruve tadiśe (aja) vaḍhite (de)vana pri-
yasa Priyadraśine rajine dhramanuśa-
stiya anarabhe praṇanaṃ avihisa bhu-
tana ñatina (14) saṃpaṭipati bamaṇa-
śramaṇana(ṃ) saṃpaṭipati matapituṣu su-
śru(ṣa) vudhrana suśruṣa/ Eṣe añe ca
bahuvidhe dhramacaraṇe vadhrite/ Va-
dhrayiśati yeva devana priye (15)
Priyadraśi raja dhramacaraṇa ima/
Putra pi ca ku natare ca paṇatika de-
vanaṃ priyasa Priyadraśine rajine pa-
vaḍha
yiśaṃti yo* dhramacaraṇa imaṃ avaka-
paṃ dhrame śile (ca) (16) (ti)stitu* (dhra-
maṃ) anuśaśiśaṃti/ Eṣe hi sre(ṭh)e-
aṃ dhramanu(śa)śana/
Dhramacaraṇe pi

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* vo. astine. [ci]ṭhitu. Hlz.

ROCK EDICTS.

Girnār Edict IV.

Atikātaṃ aṃtaraṃ bahūni vāsasatāni

ni vaḍhito eva prāṇāraṃbho vihiṃsā
ca bhūtānaṃ ñātīsu (1) asaṃpratipatī
brāmhaṇasramaṇānaṃ asaṃpratīpatī/

Ta aja devānaṁ priyasa Priyadasino
rāño (2) dhaṃmacaraṇena bherīghoso
aho dhaṃmaghoso vimānadasaṇā ca ha-
stidasaṇā ca (3) agikhaṃdhāni *ca a-
ñāni ca divyāni rūpāni dasayitpā ja-
naṃ/ Yārise bahūni vāsasatehi (4)
na bhūtapuve tārise aja vaḍhite devānaṃ
priyasa Priyadasino rāño dhaṃmānusa-
sṭiyā anāraṃ-(5)-bho prāṇānaṃ avihīsā
bhūtānaṃ ñātīnaṃ saṃpaṭipatī brahma-
ṇasamaṇānaṃ saṃpaṭipatī mātari pitari
(6) susrusā thairasusrusā/ Esa añe
ca bahuvidhe dhaṃmacaraṇe vaḍhite va-
ḍhayisati ceva devānaṃ priyo (7) Pri-
yadasi rājā dhaṃma[ca]raṇaṃ idaṃ/ Pu-
trā ca potrā ca prapotrā ca devānaṃ
priyasa Priyadasino rāño (8) vadha-

yisaṃti idaṃ dhaṃmacaraṇaṃ āva saṃva-
ṭakapā/ Dhaṃmamhi sīlamhi tisṭaṃto
dhaṃmaṃ anusāsisaṃti/ (9) Esa hi
seste kaṃme ya dhaṃmānusāsanaṃ
Dhaṃmacaraṇe pi

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*—darsaṇā. Hlz.

ROCK EDICTS.

Kālsī Edict IV.

Atikaṃtaṃ aṃtalaṃ bahuni vasasatāni
va[dhi]te vā pānālaṃbhe vihisā
cā bhutānaṃ nātinaṃ asaṃpaṭipati
samanabaṃbhanānaṃ asaṃpaṭipati/ Se
ajā Devānaṃ piyasā Piyadasine lājine
dhaṃmacalanenā bhelighose aho dhaṃma-

ghose vimanadasanā (9) [ha]thini
agikaṃdhāni aṃnāni cā
divyāni lupāni dasayitu janasa/
Ādis[e] bahuhi vasa[sa]tehi nā huta-

puluve tādise ajā vaḍhite devānaṃ pi-
yasā Piyadasine lājine dhaṃmanusathi-
ye anālaṃbhe pānānaṃ avihisā bhutānaṃ
nāti[su] (10) saṃpaṭipati baṃbhana[sa]ma-

nānaṃ saṃpaṭipati mātāpitisu sususā/
Esa cā aṃne ca bahuvidhe
dhaṃmacala[n]e vadhite vadhiyisati
cevā devānaṃ piye Piyadasi lājā
imaṃ dhaṃmacalanaṃ/ Putā ca kaṃ
natāle cā pan[āti]kyā cā devānaṃ piyasā
Piyadasine lājine (11) (pa)vaḍhayisaṃti
cev(a) dhaṃmacalanaṃ i(ma)ṃ āvakapaṁ
dhaṃmasi silasi cā (ci)ṭhi(tu) dhaṃmaṃ

anusāsisaṃti/ Ese hi seṭhe kaṃmaṃ
aṃ dhaṃmānusāsanaṃ/
Dhaṃmacalane pi

ROCK EDICTS.

Dhaulī Edict IV.

Atikaṃ(ta)ṃ aṃtalaṃ bahūni vasasatāni
vaḍhite va pānā(la)ṃbhe vihisā
ca bhūtānaṃ nātisu asaṃp(a)ṭipati
samanabābha(ne)su asaṃpaṭipati/ (12)
Se aja Devānaṃ piyasa Piyadasine
l(ā)ji(n)e (dha)ṃmacalanena bheligho(sa)ṃ a(ho)
dhaṃma(gho)saṃ vimānadasanaṃ ha(thī)-
ni (a)gi(k)aṃdhāni aṃnāni ca
(d)ivi(y)āni (13) lūpān[i] da(s)ayitu munisā-
naṃ Ād(i) se(b)ahūhi va(s)a(s)a(t)ehi no hū-
tapuluve tādise aja vaḍhite (de)vānaṃ pi-
(ya)sa Pi(yad)asine lājine dhaṃ(m)ānusathi-
yā (14) (anā)(la)ṃbhe pānānaṃ avihisā bhū-
tānaṃ nātisu saṃpaṭipat(i) [sa]manaba(ṃ)-bh(a)nesu
saṃpaṭipati mātipitususūsā vu[ḍha]-
susūsā/ Esa aṃne ca ba(hu)vidhe (15)
(dh)aṃmacalane vaḍhite vaḍhayis(a)ti
cev(a) (de)vānaṃ piye Piya(da)sī lāj(ā)
dhaṃmacalanaṃ imaṃ/ Putā pi (ca)*
natipana[t]i ca devānaṃ piyasa
Piyadasine lā(j)ine (16) pavaḍhayisaṃti
yeva dhaṃmacalanaṃ (i)maṃ āk(apa)ṃ
dhaṃma(s)i (s)īlasi ca (c)i(ṭh)itu dh(aṃma)ṃ
(a)nu(sā)sisaṃ(ti)/ Esa h(i) se(ṭhe) (ka)ṃme
yā dhaṃmānusāsanā/
Dhaṃmacalane pi

ROCK EDICTS.

Jaugaḍ Edict IV.

A(t)ikaṃtaṃ aṃtalaṃ bahūni vasasatāni
vaḍhite va pānālaṃbhe................
....
................/ (14) Se
aja devānaṃ piyasa Piyadasine lājine
dhaṃmacalanena bhel[ighosaṃ]..........

....
.........................(15)
diviyāni lūpāni dasayitu munisānaṃ/
Ādise bahūhi vasasate[hi].............

....
................(16) dhaṃmā(nu)sathiyā
anālaṃbhe pānānaṃ avihisā bhūtānaṃ
nātisu (saṃpa)[ṭipati]..................

.........................(17)
Esa aṃne ca bahuvidhe
dhaṃmacalane vaḍhite va(ḍhayi)[sati]
....
....
.........................(18)
Piyadasine lājine pava(ḍhayisaṃti) [y]e(va)
dhaṃmaca[lanaṃ].............
....

....
.. ..
(19) Dhaṃmacalane pi

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* cu. Hlz.

ROCK EDICTS.

ŚAHBĀZGARHĪ EDICT IV. (*Contd.*)

ca na bhoti aśilasa/ So imisa athrasa vaḍhi ahini ca sadhu/ Etaye aṭhaye ima(ṃ) dipista** imisa aṭhasa

vaḍhf yujaṃtu hini ca ma loce(ṣ)u/ (10 Ba(daya)vaṣa(bhi)sitena devanaṃ priyena Priyadraśina raña **(id)aṃ naṃ dipa(pi)taṃ/**

EDICT V.

Devana priyo Priyadraśi raya evaṃ aha tiṭ† ka(laṇaṃ) [d]ukaraṃ/ Yo a[dīka](ro)

ka(la)ṇasa so dukaraṃ karoti/ So maya bahu kalaṃ kiṭraṃ/ Taṃ maa* putra ca nataro ca paraṃ ca t[en]a (y)e* me apaca (a)chaṃti (*vraksaṃti*) avakapaṃ tathaṃ ye an[u]vatiśaṃti te sukiṭ(r)aṃ kaṣaṃti/ Yo cu ato [e](kaṃ pi hapeśati) so (du)kaṭaṁ kaṣati/ Papaṃ hi sukaraṃ/ Sa* atikrataṃ* aṃtaraṃ no* (bhu)tapruva dhramamahamatra nama/ So (tidaśavaṣa) bhisitena (11) maya dhramamahamatra kiṭ(r)a/ Te savrap(r)aṣaṁdeṣu vapaṭ(a) dhramadhithanaye (ca) dhramavaḍhiy(e)hidasukhaye ca dhramayutasa Yona-Kaṃbo-

yaGaṃdharanaṃ Rastikanaṁ Pitinikanaṃ ye va pi aparaṃta/ Bhaṭama(ye)ṣu

ROCK EDICTS.

MĀNSEHRĀ EDICT IV. (*Contd.*)

ca na hoti aśilasa/ Se imasa athrasa vadh(r)i ahini ca sadhu/ Etaye (17) athraye i(waṃ) li(kbi)te e(ta)sa (a)[thra]sa

vadhra yujaṃtu hini ca ma (alo)cay(i)su*/ Duvaḍaśavaṣabhisitena devana priyena Priyadraśina rajina iyaṃ likhapite/ (18)

EDICT V.

(Devanaṃ) priye Priyadraśi raja evaṃ aha kalaṇaṃ dukaraṃ/ Ye adikare kayaṇasa

se dukaraṃ karoti/ Taṃ maya bahu kayaṇe kaṭe/ (Taṃ) ma(a) putra (ca) (19) natare ca paraṃ ca tena ye apatiye me ava[ka]paṃ tathaṃ anuva(t)iśati se sukaṭa kaṣati/ Ye cu atra deśa pi hapeśati se dukaṭa kaṣati/ (20) Pape hi nama supadarave* Se atikrataṃ aṃtaraṃ na bhutapruva dhramamahamatra nama/ Se treḍaśavaṣabhisitena maya dhramamahamatra kaṭa/ Te savrapaṣaḍeṣu (21) vapuṭa dhramadhithanaye ca dhramavadhriya hidasukhaye ca (dhra)mayutasa Yona-Kaṃboja Ga(ṃ)dharanaṃ Raṭhika-Pitinikana* ye va pi añe aparata/ Bhaṭamaye-(22)ṣu

ROCK EDICTS.

GIRNĀR EDICT IV. (*Contd.*)

na bhavati asīlasa/ Ta imamhi athamhi (10) vadhī ca ahīnī ca sādhu/ Etāya athāya idaṃ lekhāpitaṃ

imasa athasa vadhi yujaṃtu hīni ca (11) mā locetavyā/ Dbādasavāsābhisitena devānaṃ priyena Priyadasinā rāña idaṁ lekhāpitaṃ/ (12)

EDICT V.

Devānaṃ priyo Piyadasi rājā evaṃ āha kalāṇaṃ dukaraṃ/ Y[o ādikaro] kalāṇ(a)sa*

so dukaraṃ karoti/ (1) Ta mayā bahu kalāṇaṃ kataṃ/ Ta mama putā ca potā ca paraṃ ca tena ya me apacaṃ āva saṃvaṭakapā anuvatisare

tathā (2) so sukataṃ kāsati/ Yo tu eta ḍesaṃ pi hāpesati so dukataṃ kāsati/ Sukaraṃ hi pāpaṃ/ Atikātaṃ aṃtaraṃ (3) na bhūtapurvaṃ dhaṃmamahāmātā nāma/ Ta mayā traidasavāsābhi[s]it[e]na dhaṃmamahāmātā katā/ Te savapāsaṃḍesu vyāpatā dhāmadhistānāya (4) . . . . dhaṃmayutasa ca Yona-Kaṃbo[ja]

Gaṃdhārānaṃ Ristika-Paiteṇikānaṃ ye vā pi aṃñe aparātā/ Bhatamayesu va(5)

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* Hlz. ** nipistaṃ. ñanaṃ hi[da) nipesitaṃ.
† hahati Hlz.

ROCK EDICTS.

KALSĪ EDICT IV. (*Contd.*)

cā no hoti asilasā/ Se imasā athasā
vadhi ahini cā sādhu/ Etāye
athāye i(ya)ṃ likhite (12) imasā a(th)asā
vadhi yujaṃtu hini ca mā alocayisu/
Duvāḍasavaśābhisitenā devānaṃ
piyenā Piyadaśinā lājinā lekhita*

EDICT V.

Devānaṃ piye Piyadasi lājā ahā

Kayāne dukale E ādik(al)e ka(yā)nasā
se dukalaṃ kaleti/ Se mamayā
bahu kayāne kaṭe/ T(ā ma)ma (pu)tā
cā natāle (cā) (13) palaṃ (cā) te(hi y)e
apatiye me āvakapaṃ tathā anuvaṭisaṃ-
ti se sukaṭaṃ kachaṃti/ E cu
hetā desaṃ pi hāpayisati se dukaṭaṃ
kachati/ Pāpe hi nāmā* supadālaye/
Se atikaṃtaṃ aṃtalaṃ no hutapuluvā
dhaṃmamahāmātā nāmā/ T(e)dasavasā-
bhisitenā mama(yā) dhaṃmamahāmātā

(ka)-ṭā/ Te savapāsaṃḍesu viyā(pa)ṭā (14)
dhaṃmādhithānāye cā dhaṃmavaḍhiyā hi-

(da)sukhāye cā dhaṃmayutasā Yona-
Kaṃboja-
Gaṃdhā(lā)naṃ e vā pi aṃne
apalaṃtā/ Bhaṭamayesu

ROCK EDICTS.

DHAULĪ EDICT IV. (*Contd.*)

cu (17) no hoti asīlasa/ Se imasa aṭhasa
v(a)ḍhī* ahīni ca sādhu/ Et(āy)e
[aṭhāy]e* (i)yaṃ likhite imasa aṭhasa
vaḍhī yujaṃtū hīni ca mā alocayis(ū*)/ (18)
Duvādasavasāni abhisitasa devā(n)aṃ
(p)i(ya)sa Piyadasine lājine (ya)ṃ [idha]*
likhite/ (19)

EDICT V.

[Dev]ānaṃ piye Piyadasī lājā h(eva)ṃ
ā-hā/
Kayāne dukale/ E .... kayā-n(a)sa
se dukalaṃ kal(e)ti/ Se me
b(ahu)ke kayāne kaṭe/ Taṃ ye me (put)[ā]
va (20) n(a)t[i] (va) [pala]ṃ ca t(e)n(a) (ye)
apati(y)e me āvakapaṃ tathā anuvati-
saṃt(i) se (suka)ṭaṃ kach(a)ṃti/ E
(he)ta desaṃ pi hāpayisat(i) se (d)ukaṭaṃ
kach(a)ti/ Pā(pe) hi [nāma] (21) sup(a)dāla-
ye/ S[e] at(ika)ṃtaṃ aṃtalaṃ no hūtapu-
luvā dhaṃmamahāmātā nāma/ Se ted(a)sa-
va(sā)bhisitena me dhaṃmamahāmātā nā-
(m)a
kaṭā/ Te sa(v)apāsaṃḍes[u] (22) v(i)y(āpaṭā)
dhaṃmādhithān(ā)ye dhaṃmavaḍhiye
hita-
sukhāye ca dhaṃ(mayu)tas(a) Yona-
Kaṃboca-
Gāṃdhālesu Laṭhika-Pi(te)nikesu e vā pi
aṃne āp(alaṃ)tā*/ Bhaṭi[mayes]u (23)

ROCK EDICTS.

JAUGAḌ EDICT IV. (*Contd.*)

cu no ho(ti)........
....
....
......(20) h[ī]ni ca mā aloca(y)i[su]
....
....
.... (21)

EDICT V.

Devā(naṃ) piye Piyada[si]..............

....
....

....(22) (na)t(i) va palaṃ ca te[na]
....
....
....
(23) s(u)padāla(ye)/ Se a[tikaṃtaṃ]
....
....
....

..........(24) [dha]ṃ(mā)dhi(thā)nā[ye]
....

....

....
......(25)

---

* Hlz.

ROCK EDICTS.

Śāhbāzgarhī Edict V. (*Contd.*)

bramaṇibheṣu anatheṣu v(u)ḍheṣu hitasu-
kha-
ye (dhra)may(u)tasa apalib(odhe)† vapaṭa
(te)/ (12) Baṃdhanabadhasa paṭividha-
naye apa(li)bodhaye mo(chay)e iyaṃ†
anubadha*
prajava kiṭabhikaro va mahalake*
va viyapaṭra/ Ia bahireṣu
ca nagareṣu savreṣu orodhaneṣu
bhratunaṃ ca me spasunaṃ ca
ye va pi aṃñe ñatika savatra
viyapuṭ(a)/ Y(aṃ i)yaṃ dhramaniśrite†
ti va dhramadhithan(e) ti va
danas(a)yute ti va savatra vijite
maa* dhramayutasi viyapaṭa te
dhramamahamatra/ Etaye aṭhaye ay(i)*
dhramadipi nipista* cirathitika
bhotu tatha ca (m)e praja anuvatatu/ (13)

Edict VI.

Devanam priyo priyad(ra)śi raya eva(ṃ)
aha ti atik(ra)taṃ aṃtaraṃ na (bhuta)pru-
vaṃ savraṃ kalaṃ athakramaṃ va paṭi-

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* Hlz. † apaligodhaye. mo(kṣaye)ayi. ayaṃ dhra-
maniśite. Hlz.

ROCK EDICTS.

Mānsehrā Edict V. (*Contd.*)

bramaṇibhyeṣu anatheṣu vudhreṣu hida-

su(khay)e* dhramayuta apalibodhaye
viyapuṭa te/ Badhanabadhasa paṭivi-
(dhana)ye apalibodhaye mochaye† (ca)
iyaṃ
(23) anubadha paja ti va karṭabhikara†
ti va mahalake ti va viyapraṭa te/
Hida* bahireṣu ca nagareṣu savreṣu
orodhaneṣu bhatana ca spasuna ca (24)
ye va pi añe ñatike savratra
viyapaṭa/ E iyaṃ dhramaniśito*
ti va dhramadhithane ti va
danasaṃyute ti va savratra vijitasi
maa dhramayutasi vapuṭa (te) (25)
dhramamahamatra/ Etaye athraye ayi
dhramadipi likhita ciraṭhitika
hotu tathaṃ ca me praja anuvaṭatu/

Edict VI.

Devana(ṃ) priye Priyadraśi raja eva(ṃ)
aha atikraṃtaṃ aṃtaraṃ (26) n(o) huta-
pruve savraṃ kala athrak(rama) va paṭi-

---

* Hlz. † mokṣaye. kaṭra- Hlz.

ROCK EDICTS.

Girnār Edict V. (*Contd.*)

.... [hitasu]khāya
dhaṃmayutānaṃ aparigodhāya vyāpatā
te/ Baṃdhanabadhasa paṭividhānāya
(6).. ....

[pra]jā katābhīkāresu vā thairesu vā
vyāpatā te/ Pāṭalipute ca bāhiresu
ca (7)................
....
[y]e vā pi me añe ñātikā sarvata
vyāpatā te/ Yo ayaṃ dhaṃmanisri-
to ti va (8)..................
....
....
.... (t)e
dhaṃmamahāmātā/ Etāya athāya ayaṃ
dhaṃmalipī likhitə (9).............
....
....

Edict VI.

Devānaṃ pri[yo] [priyada]si rājā evaṃ
āha atikrātaṃ aṃtaraṃ (1) na bhūta-
purva sava[ka]laṃ athakaṃme va paṭi-

ROCK EDICTS.

Kālsī Edict V. (*Contd.*)

baṃbhanibhesu anathesu vudhesu hidasukhāye
dhaṃmayutāye apalibhodhāye viyāpaṭā
te/ Baṃdhanabadhasā paṭividhānāye
apalibodhāye mokhāye cā eyaṃ anuba-
5 dh(a)* pajāva ti vā (15) (kaṭābhikā)le ti
vā mahālake ti vā viyāpaṭā te/ Hidā
bāhilesu cā na(ga)lesu savesu (olo)dhane-
su bhātinaṃ c(a) ne bhagininā e
vā pi aṃne nātikye savatā
10 viyāpaṭā/ E iyaṃ dhaṃmanisite
ti vā dānasaṃyute ti vā savatā vi-
jitasi mamā dhaṃmayutasi viyā-
paṭā te dhaṃmamahāmātā
Etāye aṭhāye (16) (i)yaṃ
15 dhaṃmalipi lekhitā cilathitikyā
hotu (ta)thā c(a) me pa(jā) anuvatatu/*

Edict VI.

Devānaṃ piye Piyadasi lājā hevaṃ
āhā/ Atikaṃtaṃ aṃtalaṃ no hutapu-
20 luve savaṃ kālaṃ aṭhakaṃme vā (paṭ)i-

ROCK EDICTS.

Dhaulī Edict V. (*Contd.*)

bābha(n)ibhi[ye](s)u anāthesu ma[hā](la)kesu ca
h(i)tasukhāye dhaṃmayutāye a(pa)libodh(ā)ye
viyāpaṭā se/ Baṃdha(naba)dhasa p(a)ṭivi-
[dhā](nā)ye apali(bodhā)ye mokhāye ca (24)
5 iyaṃ anubaṃdh(a) (pa)[ja] ti va [ka]ṭābhīkā[le]
ti va mahālake ti v(a) viyāpaṭā se/
Hida ca (b)āhilesu ca nagalesu savesu
s(a)v(e)su ol(o)dhane(su) (m)[e] e vā pi bhāt(i)naṃ
me bhāginīnaṃ va (25) aṃnesu (v)ā nā(t)i-
10 [su] (savata viyāpa)ṭā/ E iyaṃ dhaṃ(man)isite
ti va dhaṃmādhithāne ti v(a) dāna-
sayute va savapu(ṭha)viyaṃ Dhaṃmayutasi
viyāpaṭā ime dhaṃmamahā(māt)ā/
(Im)āye aṭhāye (26) iyaṃ
15 dhaṃmalip(i) likhi(tā) cilaṭhi(tī)kā
[ho](t)u [tathā] (ca) me pa[jā] (anu)vatatu/ (27)

Edict VI.

Devā(naṃ p)iye Pi(yada)sī lājā (h)evaṃ
āhā/ A(t)ikaṃ(taṃ) (a)ṃ(t)alaṃ no (h)ū(ta)pu-
20 luve savaṃ kālaṃ aṭha(kaṃ)me va (p)aṭi-

ROCK EDICTS.

Jaugaḍ Edict V. (*Contd.*)

[bā]bhanibhi[yesu]......
....
....
.... (26) mokhāye..
5 ....
..................................(27)
.. e vā ....
....
10 ....
....
...... (28) ....
....
....
15 ....
.... (29)

Edict VI.

[Dev]ānaṃ piye Piyadasī lājā hevaṃ
āhā/ Ati(k)aṃtaṃ aṃtalaṃ no hūtapu-
20 luve savaṃ kalaṃ aṭhakaṃme paṭi-

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* Hlz.

ROCK EDICTS.

Śāhbāzgarhī Edict VI. (*Contd.*)

vedana va/ Taṃ maya evaṃ kiṭaṃ savraṃ kalaṃ aśamanasa me orodhanaspi grabhagaraspi vracaspi vinitaspi uyanaspi savratra* paṭrīvedaka* aṭhaṃ janasa paṭ(r)ivedetu* me savatra ca janasa aṭhra karomi/ Yaṃ pi (ca) kici mukhato aṇapayami (ahaṃ da)pakaṃ va śravakaṃ va yaṃ* va pana mahamatranam acayika(ṃ) a[ro]pitaṃ bhoti taye aṭhaye vivade ni(jha)ti va saṃtaṃ pariṣaye anaṁtariyena praṭivedetavo me (14) savatra ca aṭhaṃ janasa karomi a(haṃ)/ Yaṃ ca ki(ci) mukhato aṇapemi ahaṃ dapakaṃ va śravaka va ya* va pana mahamatranaṃ acayikaṃ aropitaṃ bhoti taye aṭhaye vivade saṃtaṃ nijhati va pariṣaye anaṃtariyena paṭrivedetavo* me savatra sav(r)aṃ* kalaṃ/ Evaṃ aṇapitaṃ maya/ Nasti hi me toṣo uṭhanasi aṭhasaṃtiraṇaye ca/ Kaṭavamataṃ hi me sav(r)alokahitaṃ*/ Tasa ca mulaṃ et(ra) uthanaṃ aṭhasamtiraṇa ca/ Na(sti) hi kramataraṃ (15) s(r)avalokahite(na)*/ Yaṃ ca kici parakramami kiti bhutanaṁ anaṇiyaṃ vraceyaṃ ia ca ṣa sukhayami

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* Hlz. paṭi- *for* paṭri-. sava- *for* savra-. ye *for* ya(ṃ).

ROCK EDICTS.

Mānsehrā Edict VI. (*Contd.*)

vedana va/ Ta maya evaṃ kiṭaṃ savra-

kalaṃ aśatasa me orodhane grabhagarasi vracaspi vinitaspi uyanaspi savratra pa(ṭ)i(veda)ka athra janasa (27) paṭivedetu me savratra ca janasa athra karomi ahaṃ/ Yaṃ pi ca kici mukhato* aṇapemi ahaṃ dapakaṃ va śravakaṃ va yaṃ† va puna mahamatrehi acayike aropita hoti (28) taye athraye vivade nijhati va saṃta pariṣaye

anaṃtaliyena paṭiveditaviye me savratra savra kala/ Eva(ṃ) aṇapita maya/ Nasti hi me toṣe u(ṭhanasi) athrasaṃtiraṇaye ca (29) kaṭaviyamate hi me savralokahite/ Tasa cu (puna) eṣe mule uṭhane athrasatiraṇa ca/ Nasti hi kramatara savralokahitena/ Yaṃ ca (ki)ci para(kra)mami ahaṃ kiti bhutanaṃ (30) anaṇiyaṃ yehaṁ ia ca ṣe* sukhayami

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* Hlz. † ye, Hlz.

ROCK EDICTS.

Girnār Edict VI. (*Contd.*)

vedanā vā/ Ta mayā evaṃ kataṃ (2) save

kāle bhuṃjamānasa me orodhanamhi gabhāgāramhi vacamhi va (3) vinītamhi ca uyānesu ca savatra paṭivedakā sṭitā athe me janasa (4) paṭivedetha iti/ Sarvatra ca janasa athe karomi/ Ya ca kiṃci mukhato (5) āñapayāmi svayaṃ dāpakaṃ vā srāvāpakaṁ vā ya vā puna mahāmātresu (6) ācāyika* āropitaṃ bhavati tāya athāya vivādo nijhatī va saṃto parisāyaṃ (7)

anaṃtaram paṭivedetavyaṃ me sarvatra sarve kāle/ Evaṃ mayā āñapitaṃ/ Nāsti hi me toso (8) usṭānamhi athasaṃtiraṇāya va/ Katavyamate hi me sarvalokahitaṃ/ (9) Tasa ca puna eṣa mūle usṭānaṃ ca athasaṃtīraṇā ca/ Nāsti hi kaṃmataraṃ (10) sarvalokahitatpā/ Ya ca kiṃci parākramāmi ahaṃ kiṃti bhūtānaṃ ānaṃṇaṃ gacheyaṃ (11) idha ca nāni sukhāpayāmi

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* ācāyi[ke]. Hlz.

ROCK EDICTS. Kālsī Edict VI. (*Contd.*)	ROCK EDICTS. Dhaulī Edict VI. (*Contd.*)	ROCK EDICTS. Jaugaḍ Edict VI. (*Contd.*)
vedanā vā/ Se ma(ma)yā hevaṃ kaṭe savaṃ	veda(n)ā va/ Se mamayā kaṭe savaṃ	vedanā va/ Se mamayā kaṭe savaṃ
kālaṃ adamānasā* me (17) olodhanasi	[kālaṃ] [adamā]nasa me (28) aṃte olodh(a)nasi	kālaṃ (1) [adamāna](sa) me aṃte olodhanasi
gabhāgālasi vacasi vini(tasi	gabh(āgāla)si v[acas]i [v]inītasi	gabhāgālasi vacasi vinītasi
uyānasi savatā paṭive)dakā	(u)yān[asi ca] savata paṭivedakā	uyānasi ca savata paṭivedakā
aṭhaṃ janasā (paṭi)vedeṃtu me/	janasa aṭhaṃ paṭived(a)yaṃtu me	janasa aṭhaṃ paṭivedayaṃtu me
Savatā cā* janasā aṭhaṃ kachāmi hakaṁ/	(t)i/ Sa(vata) ca janasa a(ṭh)aṃ kal(ā)mi	ti/ Savata ca janasa (2)......[ha](ka)ṁ/
Yaṃ pi cā (kichi mukha)te āna(payā)mi	ha[ka]ṃ/ (29) Aṃ pi ca ki[ṃ](ch)i mukh(a)te	Aṃ pi ca kiṃchi mukhate ānapayāmi
hakaṃ dā(pakaṃ) vā (sāvakaṃ vā) ye	(ānapa)yām(i) dāpakaṃ v[ā](sā)v(a)kaṃ vā e	dāpakaṃ vā sāvakaṃ vā e
vā punā mahāmātehi (18) atiyāyike ā-	vā mahām[āteh]i atiyāyike ālo-	vā mahāmātehi a(t)i(yā)yike (ā)lo-
lopite* hoti tāyeṭhāye vivāde ni-	pite hoti tasi aṭhasi v(iv)āde (va) ni-	pite hoti (ta)si aṭhasi vivāde va (3) .
jhati vā saṃtaṃ palisāye	jhatī vā saṃtaṃ palisāyā* (30)	......[pa]lisā(ya)
anaṃtaliyenā paṭi[vedayita]viye me sa-	āuaṃtaliyaṃ paṭ(ive)detav(iye) me ti sa-	(ā)naṃ(ta)liyaṃ paṭivedetaviye me ti
vatā savaṃ kālaṃ Hevaṃ ānapayite ma-	va(ta) savaṃ kā(la)ṃ/ He(va)ṃ me anusathe/	savata savaṃ kālaṃ/ Hevaṃ me anusathe/
mayā/ Nathi hi me dose uṭhānasā	Nath(i) [hi m]e [to](s)e u[ṭhāna)s[i]	Nathi hi me tose uṭhānasi
(aṭhasaṃtilanāye) cā/ Kat(a)viyamute	aṭh(a)saṃtīl(a)nāya ca/ Kaṭaviya(mate)	aṭhasaṃtīlanāya ca/ (4)....
hi me savalokahite/ Tasā cā*	hi me savalokahite/ (31) T(asa)	.... me savalokahite/ Tasa
punā es(e) mule uṭhāne (19) aṭha-	ca pan(a) iyaṃ mūle (u)ṭhān(e ca aṭha)-	ca pana iyaṃ mūle uṭhāne ca aṭha-
saṃtilanā (e)ā/ Nathi hi kaṃmatalā	saṃtīl(an)ā ca/ Nathi hi kaṃmata[lā]	saṃtīlanā ca/ Nathi hi kaṃmatalā
sava(loka)hitenā/ Yaṃ ca kichi*	(sava)lo[ka](hitena)/ (Aṃ ca) [ki]ch[i]	savalokahitena/ Aṃ ca kichi
palakamāmi hakaṃ kiti bhutānaṃ (a)na-	palakamām(i h)akaṃ kiṃti bhūtānaṃ ā[na]-	p(a)lakamāmi hakaṃ (5) ...... [ā](na)-
niyaṃ yehaṃ hida ca kāni sukhāyāmi	niyaṃ yehaṃ ti (32) (hida) (ca kāni su)khayāmi	niyaṃ yehaṃ ti hida ca kāni sukhayāmi

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* Hiz.

ROCK EDICTS.	ROCK EDICTS.	ROCK EDICTS.
Sāhbāzgarhī Edict VI. (*Contd.*)	Mānsehrā Edict VI. (*Contd.*)	Girnār Edict VI. (*Contd.*)
paratra ca spagraṃ* aradhetu/	paratra ca spagraṃ aradhetu	paratrā ca svagaṃ ārādha-
Etaye aṭhaye ayi	ti/ Se etaye athraye iyaṃ	yaṃtu ti*/ Etāya athāya (12) ayaṃ
dhrama nipista* cirathitika bhotu	dramadipi likhita ciraṭhitikaṃ hotu	dhaṃmalipī lekhāpitā kiṃti ciraṃ
tatha ca me putra nataro	tathaṃ ca me putra (nata)re	tisṭeya iti tathā ca me putrā potā ca
5 parakramaṃtu savalokahi-	5 para(k)ramaṃte savra-(31)-lokahi-	5 prapotrā ca (13) anuvatarāṃ savaloka-
taye/ (D)ukara(ṃ) tu (kho) imaṃ aṃñatra	taye Dukare cu kho añatra	hitāya/ Dukaraṃ tu idaṃ añatra*
agrena parakramena/ (16)	agrena parakramena/	agena pārākramena/ (14)
Edict VII.	Edict VII.	Edict VII.
Devanaṃ priyo Priyaśi raja savatra	Deva(na priye) Priyadraśi raja savratra	Devānaṃ piyo Piyadasi rājā sarvata
10 ichati savra-* (1) praṣaṃḍa vaseyu/	10 ichati savra paṣaḍa vaseyu/ Savre	10 ichati save pāsaṃḍā vaseyu/ Save
Savre hi te sayama bhavaśudhī ca	hi te sayama bhavaśudhi (ca) (32)	te sayamaṃ ca (1) bhāvasudhiṃ ca
ichaṃti/ (2) Jano cu ucavucachaṃdo	ichaṃti/ Jane cu ucavucachade*	ichati/ Jano tu ucāvacachaṃdo
ucavucarago/ Te savraṃ va eka-	ucavucarage/ Te savraṃ eka-	ucāvacarāgo/ Te sarvaṃ va kāsaṃti eka-
deśaṃ va (3) pi kaṣaṃti/ Vipule pi	deśaṃ va pi kaṣati/ Vipule pi	desaṃ va kāsaṃti/ (2) Vipule tu pi
15 cu dane yasa nasti sayama bhava-(4)-	15 cu dane yasa nasti sayame bhavaśuti	15 dāne yasa nāsti sayame bhāvasudhitā
śudhi kiṭrañata driḍhabhatita* nice	kiṭanata driḍhabhatita ca (33) nice	va kataṃñatā va daḍhabhatitā ca nicā
paḍhaṃ/	baḍhaṃ/	bāḍhaṃ/ (3)

Śāhbāzgarhī Edict VIII.	Mānsehrā Edict VIII.	Girnār Edict VIII.	Supārā Edict VIII.
Atikrataṃ* aṃtaraṃ deva-naṃ	Atikrataṃ aṃtaraṃ devana	Atikātaṃ aṃtaraṃ rājāno	
20 priya viharayatra nama ni-	20 priya viharayatra nama ni-	20 vihārayātāṃ ñayāsu/	
kramiṣu/ Atra mrugaya añani	kramiṣu/ Ia mrigaviya	Eta magavyā añāni ca etāri-	
ca ediśani* a(bhi)ramani	añani ca ediśani abhiramani	sani (1) abhīramakāni ahuṃ-	
abhuvasu*/ So devanaṃ priyo	husu/ Se devana priye Pri-	su/ So devānaṃ priyo* Piya-	
Priyadrasi raja daśavaṣabhi-	yadraśi (1) raja daśavaṣabhi-	dasi rājā dasavarsābhisito*	........(4)
25 sito sato† nikrami saṃbodhi(ṃ)	25 site saṃtaṃ nikrami saṃ-bodhi/	25 saṃto ayāya saṃbodhiṃ/ (2)	25 nikhamiṭhā saṃ[bodhi]
Tenada* dhramayatra/ Atra	Tenada* dhramayadra/ Atra	Tenesā dhaṃmayātā/	......../ (5)

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* Hlz. † saṃtaṃ. Hlz.

ROCK EDICTS.

Kālsī Edict VI. (*Contd.*)

palata cā svagaṃ ālādha-
yitu/ Se etāyeṭhāye iyaṃ
dhamalipi lekhitā cilaṭhitikyā hotu
tathā ca me putadāle
5 palakamātu savalokahi-
tā(ye) (20) Dukale c(a) iyaṃ anat(a)*
agenā palakamenā/

Edict VII.

Devānaṃ piye Piyadasi lājā (sa)vatā
10 (i)chati sav(apā)saṃḍa vas(e)vu/
Save hi te sayamaṃ bhāvasudhi cā
ichaṃti/ Jane cu ucāvucāchaṃde

ucāvucalāge/ Te sāvaṃ eka-
desaṃ pi kachaṃti/ Vipule pi
15 cu dān(e)* asā nathi (21) sayame bhāva-
sudh(i) kiṭanatā diḍhabhatitā cā nice
bāḍhaṃ/

Edict VIII.

Atikaṃtaṃ aṃtalaṃ devānaṃ
20 piyā vihālayātaṃ nāma ni-
khamisu/ Hidā migaviyā aṃnāni
cā heḍisān(i) abhilāmān(i)
husu/ Devānaṃ piye
Piyadasi lājā dasavasābhi-
25 site saṃtaṃ nikhami(ṭh)ā saṃbo-
dhi (1) Tena tā dhaṃmayātā/

ROCK EDICTS.

Dhaulī Edict VI. (*Contd.*)

pal(a)t(a) ca sva(ga)[ṁ] [ā]lādha-
yaṃtū ti/ (Etāye) aṭhāye* [i]yaṃ
dhaṃmalipī likhitā c(ilaṭhi)tīkā hotu
t(ath)ā ca putā papotā
5 me palakamaṃt(u) (33) [savalo](kahi-
tā)ye Dukale cu iyaṃ aṃna(ta
agena pa)lakamena/

Edict VII.

Devānaṃ (p)iye Piyadasī lājā savata
10 ichat(i) [sava](p)āsaṃ[ḍā] vasevū t(i)/
Save h(i) t[e] (s)ayamaṃ (bh)āv(a)sudhī ca
ichaṃti/ Mun(i)sā ca (1) [u]c[ā]v[u]ca-
chaṃdā
ucāvucalāgā/ T(e) s(a)vaṃ vā ek(a-
de)s(aṃ) v[a] (kachaṃti)/ V(ip)u(l)e pi
15 c(a) dāne as(a) n(a)th[i] (s)a(y)ame (bh)āva-
sudhī ca nīce
bāḍham/ (2)

Edict VIII.

[Ati](kaṃtaṃ) aṃ(talaṃ) lā(jā)ne
20 (vi)h(ā)layātaṃ nām(a) [n]i-
(kha)m(i)su [e]t[a] m[i](ga)viy[ā] (a)ṃnāni
ca edisāni (abh)i(ḷ)ā(m)āni
huvaṃti (n)aṃ/ Se dev(ā)naṃ piye
(1) P(iyada)sī lājā d(a)s(avas)ābhi-
25 si(t)e (n)ikhami saṃbodh(ī)/
[T]e[n]a tā dha[ṃmayātā]/ (Ta)-

ROCK EDICTS.

Jaugaḍ Edict VI. (*Contd.*)

palata ca svagaṃ ālādhā-
yaṃtū ti/ Etāye (a)ṭhāye i(ya)ṃ
dhaṃmalipī likhitā cilaṭhitīka hotu*
(6) . . . . [pa](po)tā
5 me palakamaṃtu saval(o)kahi
tāye/ Dukale cu iyaṃ aṃnata
agena palakamena/

Edict VII.

. . . . . . [Pi]yada(sī) lājā savata
10 ichati savap(ā)saṃḍā vasev[u] [t]i/
(Sav)e hi te sa(y)amaṃ bhāvasudhī ca
ichaṃti/ Munisā ca ucāvucachaṃdā

ucāvucalāgā/ (8) . . . . (v)[ā] eka-
desaṃ va kachaṃti/ (V)i(pu)le pi
15 ca (d)ā[n]e . . . .[bhāvasudh]ī
ca nīce
(b)āḍhaṃ/ (9)

Edict VIII.

[A](t)[i]kaṃtaṃ aṃtalaṃ lājā[ne]
20 . . . .
. .[migav]iyā (a)ṃnāni
ca e[disāni] [abhilā](m)āni
huvaṃti naṃ/ Se devānaṃ piye
(10) Piyadasī (l)ājā dasa[vasābhi-
25 site]. . . . .
. . . . / (Ta)-

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* Hlz.

ROCK EDICTS.	ROCK EDICTS.	ROCK EDICTS.	ROCK EDICTS.
ŚĀHBĀZGARHĪ EDICT VIII. (*Contd.*)	MĀNSEHRĀ EDICT VIII. (*Contd.*)	GIRNĀR EDICT VIII. (*Contd.*)	SUPĀRĀ EDICT VIII. (*Contd.*)
iyaṃ hoti śramaṇabrama- ṇanaṃ draśane danaṃ vu- (ḍha)naṃ draśane (h)i(ra)ña- paṭi-	iya hoti śramaṇabrama- ṇana draśane dane ca vudhrana* draśane (ca) hiña- paṭi-	Etayaṃ hoti bāṃhaṇa- samaṇānaṃ dasaṇe ca dāne ca thairānaṃ dasaṇe ca (3) hira-	Heta iyaṃ hoti baṃbha[**na**]- [samanānaṃ]........(6) vuḍhānaṃ dasane hira-
vidha(ne) ca (jana)padasa ja-	vidha(ne ca) (2) janapadasa	ṃṇapatividhāno ca jāna- padasa	ṃnapaṭividhāne ca..........
5 nasa draśanaṃ dhramanuśasti	5 janasa draśane dhramanuśasti	5 ca janasa dasanaṃ dhaṃmā- nusa-	5 ......(7) dhaṃmānusa-
dhramapa(ri)pucha ca/ Ta- topayaṃ	ca dhramaparipucha ca/ Tato-	sṭī ca dhamaparipuchā ca (4)	ṭhi dhaṃma[paripuchā]..
eṣe* bhuye rati bhoti de-	paya eṣe bhuye ra(t)i hoti de-	Tadopayā esā bhuya rati bhavati	......(8) bhuye ratī hoti
vanaṃ Priyasa Priyadraśisa raño bhag(i† a)ṃñi/ (1)	vana Priyasa Priyadraśisa (3) rajine bhag(e) aṇe/ (4)	devānaṃ Piyasa Priyadasino rāño bhāge aṃñe/ (5)	devā[naṃ] ....(9) rājin[o] bhāge aṃ(ñ)e/ (10)

10 ŚĀHBĀZGARHĪ EDICT IX.	10 MĀNSEHRĀ EDICT IX.	10 KĀLSĪ EDICT IX.
Devanaṃ Priyo Priyadraśi raya evaṃ aha ti jano ucavucaṃ maṃgalaṃ karoti abadhe avahe vivahe paju- padane pravase/ Etaye	Devana priye Priyadraśi raja evaṃ aha jane ucavuca(ṃ ma)gala(ṃ) karoti (1) abadh(a)si ava(ha)si vivahasi prajo- padaye pravasaspi/ Etaye	Devānaṃ piye Piyadasi lājā āhā jane ucāvucaṃ maṃgalaṃ (kal)eti/ Ābādhasi avāhasi vivāhasi pajopadāye pavāsasi etāye
15 añaye (ca) ediśiy[e] ja(n)o (ba)[hu] maṃ- galaṃ	15 añaye ca (edi)śa(ye ja)ne (2) bahu maṃga- laṃ	15 aṃnāye cā edisāye jane bahu magalaṃ
karoti/ Atra tu striyaka bahu ca bahuvidhaṃ ca putika(ṃ) ca niraṭhri- yaṃ	(ka)roti/ A(tra) tu balika† janika bahu ca bahuvidh(a) ca khud(a) ca nira-	kaleti/ Heta cu abakajani(yo) bahu cā bahuvidhaṃ cā khudā cā nilathiyāṃ
ca maṃgalaṃ karo[ti]/* So kaṭavo ca[va]kho* maṃgala/ Apaphalaṃ tu kho 20 etaṃ/ Imaṃ (tu) kho maha- phala ye dhrama-* maṃgala(ṃ)/ (18)	thriya ca magala(ṃ) karoti se ka[ṭ?]vi[ye] ceva* kho (3) (ma)gale/ Apaphale cu kho 20 e(ṣe)/ Iyaṃ cu kho maha- phale y(e) dhramamagale/	cā magalaṃ kalaṃti/ (24) Se kaṭavi ceva kho maṃgale/ Apaphale cu* kho 20 es(e)/ Iyaṃ cu kho mahā- phale ye dhaṃmamagale/

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* Hlz. † bhago. Hlz.

* Hlz. † abaka. Hlz.

ROCK EDICTS.

Kālsī Edict VIII. (*Contd.*)

(He)tā iyaṃ hoti samanabaṃbha-
nānaṃ dasane cā dāne ca vu-
dhānaṃ dasane ca hilaṃnapaṭi-
vidhāne cā jānapadasā ja-
nasā dasane dhaṃmanusathi
cā dhamapalipuchā cā*/ Tato-
payā ese bhuye lāti hoti de-
vānaṃ piyasā Piyadasisā
lājine bhāge aṃne/ (2)

Girnār Edict IX.

Devānaṃ piyo Priyadasi rājā evaṃ
āha asti jano ucā-vacaṃ maṃgalaṃ karote
ābādhesu vā (1) āvāhavīvāhesu vā pu-
tralābhesu vā pravāsaṃmhi vā/ Etamhī
ca añamhi ca jano ucāvacaṃ maṃgalaṃ
karote/ (2) Eta tu mahiḍāyo bahukaṃ
ca bahuvidhaṃ ca chudaṃ ca nirathaṃ
ca maṃgalaṃ karote/ Ta katavya meva
tu maṃgalaṃ/ Apaphalaṃ tu kho (3)
etarisaṃ maṃgalaṃ/ Ayaṃ tu mahā-
phale maṃgale ya dhaṃmamaṃgale/

ROCK EDICTS.

Dhaulī Edict VIII. (*Contd.*)

[t]esa (ho)ti samanabābha-
nānaṃ d(a)s(a)n(e) c(a) d(ān)e ca v(u)-
ḍhānaṃ dasane ca (2) hilaṃna-
paṭivi(dhān)e ca (j)ā(n)apada(sa) (j)a-
nasa d(a)s(a)ne ca dhaṃmānu(sa)thī
c(a) [dhaṃ](ma)[pa](l)i(p)uchā ca/ (Tado)-
pa(yā esā* bhūy)e abhilāme hoti
devānaṃ piyasa Piyada(s)in(e)
(l)ājine bhāge [aṃ](n)e/ (3)

Dhaulī Edict IX.

Devānaṃ piye Piyadasī lājā hevaṃ
āhā/ (Athi) [ja](n)e ucāvucaṃ maṃga(l)aṃ kal(e)-
ti (ābā)dh[asi] . . . . [vivāhas]ī vā . . . .
[pa]jopadāye pavāsasi/ (6) Etāye
aṃnāye ca hed(i)sāye j(a)ne bahukaṃ maṃgalaṃ
ka[let]i/ [Eta] (tu) ithī b(ah)u(ka)ṃ
c(a) (bah)u[v]i(dhaṃ) c(a) (khuda)[kaṃ] (ca nilaṭhi-
ya)ṃ ca maṃgalaṃ kaleti/ (7) Se kaṭ(a)-viye
(c)e(va kho) (m)aṃ(ga)le/ (Ap)aphale cu kho
esa hedise maṃ(ga)le/ [Iya]ṃ [c]u* kho (mahā)-
ph(a)le e [dha]ṃmamaṃ(ga)le/

ROCK EDICTS.

Jaugaḍ Edict VIII. (*Contd.*)

te(sa ho)ti (sa)[manabābha-
nānaṃ]. . . .ca dāne ca vu-
ḍhānaṃ dasane ca (11) hilaṃna-
paṭiv(idhā)ne (ca) . . . .
. . . .
[dha]ṃmapali(p)[uchā] . . / . . . .
. . . . . . [abh]ilāme hoti de-
vānaṃ piyasa (12) Piyadasine
lājine bhāge aṃne/ (13)

Jaugaḍ Edict IX.

Devān(aṃ) piye Pi(y)adasi l(ājā) . .
. . . .
. . . .
(pa)jupadāye pavāsasi/ Etāye
aṃnāye ca (14) hedisāye jane (bah)u(ka)ṃ . . . .
. . . .
. . . .
(ma)ṃga(laṃ) kaleti/ Se kaṭaviye
ceva kho maṃ(ga)le/ (15) Apa(pha)le cu (kho)
e(sa hedise ma)[ṃgale]/ Iyaṃ cu . .
. . . .

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* Hlz.

ROCK EDICTS.	ROCK EDICTS.	ROCK EDICTS.
ŚĀHBĀZGARHĪ EDICT IX. (*Contd.*)	MĀNSEHRĀ EDICT IX. (*Contd.*)	KĀLSĪ EDICT IX. (*Contd.*)
(A)tra ima dasabhaṭakasa sammapaṭipati* garuna apaciti praṇanaṃ saṃyamo* śramaṇabramaṇana dana/ Etaṃ añaṃ ca dhramamaṃgalaṃ nama/ So vatavo pituna pi putrena pi bhratuna pi (spa)mikena pi mi(tra)saṃstutena ava prativeśiyena imaṃ sadhu imaṃ kaṭavo (maṃ)galaṃ yava tasa aṭhrasa* nivuṭiya/ Nivuṭaspi va	Atra iyaṃ dasabhaṭakasi samyapaṭipati guru(na a pa)citi (4) praṇana sa(ya)me śramaṇabramaṇana (dane)/ Eṣe aṇe ca ediśe dhramamagale nama Se vataviy(e) pit(u)na pi putrena pi bhratuna* pi spamikena (5) mitrasaṃstute(na) (a)va paṭiveśiyena pi iyaṃ sadhu iy(aṃ) kaṭaviye magale ava tasa athrasa nivu(ṭ)iya/ Nivuṭasi va	He(tā) iyaṃ dāsabhaṭakasi samyāpaṭipati gulunā apaciti pā[n]ānaṃ sayame samanabaṃbhanānaṃ dāne/ Ese aṃne cā heḍise taṃ dhaṃmamagale nāmā/ Se vataviye pitinā pi putena pi bhātinā pi suvāmiken(ā) pi mitasaṃthutenā āva paṭivesiyenā pi (25) iyaṃ sādhu iyaṃ kaṭaviye (ma)gale āva tasā athasā nivutiyā/
pana (19) imaṃ kaṣaṃ ye hi et(ra)ke† magale sa(ṃ)śayike taṃ/ Siya vo taṃ aṭhaṃ niv(a)ṭey(a) ti siya puna* no ialo- kac(e)	puna ima (ka)ṣami ti/ E hi (a)trake† ma[ṃgale] (6) śaśayike se/ (Si)ya (va) ta(ṃ) athraṃ nivaṭeya siya pana no hidalokike	Imaṃ kachāmi ti/ E hi ivale† magale saṃsayikye se (hoti)/ Siyā va taṃ aṭhaṃ nivaṭeyā siyā punā no hidalokike
vo taṃ*/ Iya puna dhramamagalaṃ a- kalikaṃ/ Yadi p(u)na taṃ aṭhaṃ na niva- ṭe ia (a)tha paratra anaṃtaṃ puñaṃ pra-	ceva*se/ Iyaṃ puna dhramamagal(e) a- kalike/ Hace pi taṃ athraṃ na nivaṭ(e)ti (hida) (a)[tha] (paratra)..(7) an(aṃ)taṃ puṇaṃ* pra-	ceva*se/ Iyaṃ punā dhaṃmamagale a- kālikye/ Haṃce pi taṃ athaṃ no niṭeti hida aṭhaṃ palata anaṃtam punā pa-
savati/ Haṃce p(u)na taṃ (a)thaṃ nivaṭeti* tato ubhayasa ladhaṃ bhoti ia*	savati/ Hace (puna taṃ a)[th]raṃ nivaṭeti hida tato ubhayasa (va la)dhe† (ho)ti hida	vasati/ Haṃce punā taṃ aṭhaṃ nivateti hida tato ubhaye[sa]ṃ* (26) (la)dhe hoti hida
ca so aṭho paratra ca anaṃtaṃ puñaṃ prasavati tena dhramaṃgalena/ (20)	ca se athre paratra ca ana(ṃ)ta(ṃ) puṇaṃ prasa(va)ti tena dhramagalena/ (8)	cā se aṭhe palatā cā anaṃtaṃ puṃnaṃ pasavati tenā dhaṃmamagalenā/
EDICT X.	EDICT X.	GIRNĀR EDICT X.
Devana priye Priyadraśi raya yaśo va kiṭri va no mahaṭhavaha mañati añatra	[Devanaṃ] priye Pri[ya]draśi raja yaśo va kiṭi va no* mahathravahaṃ mañati	Devānaṃ Priyo Priyadasi rājā yaso va kīti va na mahāthāvahā maṃñate añata

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* Hlz. † etake. Hlz.

* Hlz. † [i]tare. ubhayesaṃ aradhe. Hlz.

* Hlz. † i(ta)le. Hlz.

ROCK EDICTS.	ROCK EDICTS.	ROCK EDICTS.
GIRNĀR EDICT IX. (*Contd.*)	DHAULI EDICT IX. (*Contd.*)	JAUGAḌ EDICT IX. (*Contd.*)
Tata* dāsabhatakamhi samyapratipatī	(Ta)tesa [dāsabhaṭakas]i saṃm(y)āpaṭipati (8)	.. [dāsa](bhaṭa)kasi saṃmyāpaṭipati
gurūnaṃ apaciti s[ā]dhu (4) pāṇesu	gulūnaṃ apa(ci)[ti]	gulūnaṃ apaci(ti) pāne(su)
sayamo sādhu bamhaṇasamaṇānaṃ sādhu	[sayame] (sama)nabābha(n)ānaṃ	sa(ya)me (16) sama(na)bābhanā[naṃ]
dānaṃ/ Eta ca aña ca etārisaṃ	dā(n)e/ Es(a) aṃne c(a) ...	[dān]e/ Esa (aṃne) ....
dhaṃmamaṃgalaṃ nāma/ Ta vatavyaṃ	(dha)[ṃma]maṃga(le) [nā](ma)/ [Se] vata-[viye]*	....
pitā va (5) putena vā bhātrā vā	(p)it(i) nā (pi) p[ute]na pi bhātinā pi (9)	(pi)tinā pi putena pi bhātinā pi
svāmikena vā	suvāmike(na) pi	suvāmikena pi
idaṃ sādhu	....	i(yaṃ sādhu)
idaṃ katavyaṃ maṃgalaṃ āva tasa	.. [maṃga](le) āva tasa	iyaṃ kaṭavi(y)e (17) ....
athasa nisṭānāya/ Asti ca pi	aṭhasa niphatiy(ā)/ (Athi p)[i]	....
vutaṃ/ (6) sādhu dānaṃ iti/ Na	[hev]aṃ v[u]te dāne s[ā]dh[ū] ti/ Se (nathi)	....
tu etārisaṃ asti dānaṃ va	....	.... [tādi](se) dāne
anagaho va yārisaṃ dhaṃmadānaṃ	anugahe vā (10) [ād]i[s]e (dh)aṃmadāne	(a)nugahe vā ādi[s]e dh(aṃ)madāne
va dhaṃmānugaho va/ Ta tu kho	dhaṃmā(nugahe)*	dhaṃmā(nu)ga(h)e ca/ Se cu kho
mitrena va suhadayena vā (7) ñati-	[m]i[tena] [suvām]i-	miten(a) (18) ....
kena va sahāyena va ovādita-	(k)e(n)a sahāye(na) [p]i viyovadit(a-	....
vyaṃ tamhi tamhi pakaraṇe idaṃ	vi)[ye] [tas]i [ta]si pakalanasi (11)	....
kacaṃ idaṃ sādhu iti iminā	iyaṃ*	..[i]yaṃ (sā)dhū imena
sakaṃ (8) svagaṃ ārādhetu iti	....[āl]ādhayitave	sakiye svage ālādh(a)yitave
Ki ca iminā katavyataraṃ	..[ka]ṭav[iyatalā]..	kiṃ hi imena kaṭaviyatalā (19)
yathā svagāradhi/ (9)	(svagasa) āl(adh)ī/ (12)	..........(20)
KĀLSI EDICT X.	EDICT X.	EDICT X.
Devānaṃ piye Piyadaṣā lājā yaṣo	[De]v[ā]naṃ piye Piyadas[ī] (lājā) (yaso	....
vā kiti vā no mahathāvā manati anatā	vā k)iṭī vā n(a) [maha](ṭhā)[va](haṃ) maṃn[a]t(e)	....

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* tateta. Hlz.

* Hlz.

ROCK EDICTS.

Śāhbāzgarhī Edict X. (*Contd.*)

yo pi yaśo kiṭri va ichati tadatvaye* ayatiya ca (jan)e dhramasuśraṣa suśruṣatu me ti dhraṃmavutaṃ ca

anuvi(dhiyatu)/ Etakaye devanaṃ priye Priyadraśi raya yaśo kiṭri va (21) (icha)ti/ Yaṃ tu kici parakramati devanaṃ priyo Priyadraśi raya taṃ savraṃ paratrikaye va kiti sa(kale) aparisrave

siya ti†/ Eṣe tu parisrave yaṃ apuñaṃ/ Dukaraṃ t(u) kho eṣe khudrakena vagrena usaṭena va añatra agrena parakramena savaṃ paritijitu/ Etaṃ† cu usaṭe....../ (22)

Edict XI.

Devanaṃ priyo Priyadraśi raya evaṃ aha ti† nasti ediśaṃ danaṃ yadiśaṃ dhramadanaṃ dhramasaṃstave dhramasaṃvibhago (dhra)masaṃbaṃdho/

Tatra etaṃ dasabhaṭakanaṃ sammapaṭipati matapituṣu suśruṣa mitrasaṃstutañatikanaṃ śramaṇabramaṇanaṃ (23) danaṃ praṇanaṃ anaraṃbho/ Etaṃ vatavo pituna pi putrena pi bhratuna pi (spa)mikena* pi mitrasaṃstutena ava prativeśiyena (i)maṃ

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* Hlz. † siyati. atra. hahati. Hlz.

ROCK EDICTS.

Mānsehrā Edict X. (*Contd.*)

aṇatra yaṃ pi ya(so va) kiṭi va ichati tadatvaye* ayatiy(a) ca jane dhramasuśruṣa su[śru](ṣa)tu me ti [dhrama-(9)-vu](taṃ) ca

a(nu)vidhiyatu ti/ Etakaye devana priye Priyadra(śi) raja yaśo va kiṭi va ichati/ (E tu) kichi* parakrama[t]i devana priye Priya(dra)śi (raja taṃ) savraṃ para(trikaye va) (kiti) (10) sakale* (a)paparisave

siya ti† ti/ Eṣe cu parisave e (apu)ña(ṃ)/ Dukaraṃ cu (kho) eṣe khudrakena va vagre(na usa)ṭena va añ(a)tra a(gre)na parakramena savraṃ pariti[ji]tu/ E[ta]† (tu kho) usaṭena va duka(ra)/

Edict XI.

[Devanaṃ] (pri)ye Priyadraśi raja evaṃ aha nasti [e]diśe dane adiśe dhramadane dhramasa[ṃsta]ve (dhra)masa(ṃ)vibhage dhrama[saṃbaṃ]dhe/ (11)

Tatra eṣe dasa(bha)ṭa[ka]sa samyapaṭipati* matapituṣu su[śru]ṣā* [mitra]-(12) saṃstutañatikana śramaṇabramaṇana dane praṇana anaraṃbhe/ Eṣe vataviye pituna pi putrena pi bhratuna pi spami[kena] pi mitrasaṃstutena ava paṭiveśiyena (13)

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* Hlz. † siyati. atra. Hlz.

ROCK EDICTS.

Girnār Edict X. (*Contd.*)

tadātpano dighāya ca me jano (1) dhaṃmasusrusā susrusatāṃ dhaṃmavutaṃ ca

anuvidhiyatāṃ/ Etakāya devānaṃ piyo Piyadasi rājā yaso va kiti va ichati/ (2) Yaṃ tu kiṃci parākamate devānaṃ Priyadasi rājā ta savaṃ pāratrikāya kiṃti sakale apaparisrave*

asa/ Esa tu parisrave ya apuṃñaṃ/ (3) Dukaraṃ tu kho etaṃ chudakena va janena usaṭena va añatra agena parākramena savaṃ paricajitpā/ Eta tu kho usaṭena dukaraṃ/ (4)

Edict XI.

Devānaṃ priyo Piyadasi rājā evaṃ āha nāsti etārisaṃ dānaṃ yārisaṃ dhaṃmadānaṃ dhaṃmasaṃstavo vā dhaṃmasaṃvibhāgo va dhaṃmasaṃbadho va/ (1) Tata idaṃ bhavati dāsabhatakamhi samyapratipatī mātari pitari sādhu susrusā mitasastutañātikānaṃ bāmhaṇasamaṇānaṃ sādhu dānaṃ (2) prāṇānaṃ anāraṃbho sādhu/ Eta vatavyaṃ pitā va putrena va bhātā va mitasastutañātikena va āva paṭivesiyehi

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* Hlz.

ROCK EDICTS

KĀLSĪ EDICT X. (*Contd.*)

yaṃ pi yaṣo vā kiti vā ichati
tadatvāye ayatiye cā jane dhaṃmasu-
suṣā susuṣātu me ti dhaṃmavataṃ vā

anuvidhiyatu ti/ Etakāye devānaṃ piye
Piyadaṣi (27) lājā yaṣo vā kiti vā icha/
Aṃ cā kichi lakamati devānaṃ
piye Piyadaṣi lajā ta ṣavaṃ
pālatikyāye vā kiti sakale apapalāṣave

ṣiyā ti† ti Eṣe cu palisave e apuṃne/
Dukale cu kho eṣe khudakena vā
vagena uṣaṭena vā anat(a) agenā
palakamenā ṣavaṃ palitiditu/ He(ta)
cu kho (28) uṣaṭena vā dukale

EDICT XI.

Devānaṃ piye Piyadaṣi lājā
hevaṃ [ā]hā/ Nathi heḍiṣe dāne
(ā)diṣaṃ dhaṃmadāne
dhaṃmaṣaṃvibhage dhaṃmaṣaṃbadhe/
Tat(a) eṣe dāṣabhaṭakaṣi
ṣaṃyāpaṭipati mātāpitiṣu ṣuṣuṣā
mitaṣaṃthutanā(ti)kyānaṃ samana-
baṃbhanānaṃ dāne (29) pānānaṃ
anālaṃbhe/ Eṣe vataviye pitinā pi
putena* pi bhātinā pi (ṣ)uvāmikyena* pi
mitaśaṃthutānā avā paṭiveṣiyenā iyaṃ

ROCK EDICTS.

DHAULĪ EDICT X. (*Contd.*)

[p]i (yaso vā ki)ṭī vā ich(a)ti
tadatvāye(ā)[yatiye]..(ja)ne(13)[dhaṃma-
susu](saṃ) s[usu](satu me) (dha)ṃma-
[yutaṃ]
............(me)/ Etakāye yaso vā*
[kit]ī (vā)..........
[kic]i (p)alakama(t)i devānaṃ
piye..................(p)ā(la)-
[t]i[k]ā[y]e..(14) kiṃti (sa)ka(le apa)pal(i)-
save
h[u]v[eyā] (t)i/ Palisa[ve]....../
[D]ukal[e]......
. [ana](ta age)[na]
[palakame](na) savaṃ ca pa[l]itiji[tu]/ (15)
Khudak(e)na v(ā) usa(ṭe)na vā/ U(saṭena)cu
(dukala)ta[le]/ (16)

Dhaulī Sep. EDICT I.

[Dev]ānaṃ (pi)y(a)[sa va](cane)na To-
sa(l)iyaṃ mah[ā]māta (naga)lavi(yohāla)-
k[ā] (1) [hevaṃ] vataviya (a)ṃ [ki]-
(chi da)[kh]ā(mi) hakaṃ taṃ ichāmi
kiṃ[t]i [kaṃma]na (pā)ṭi[pa]d(ay)ehaṃ
(2) duvā(la)te ca ālabhehaṃ/
Es(a) ca me mokhyamata duvā[la etasi]
(aṭha)si aṃ tuphe[su] (3) anusathi/
Tuphe hi ba(h)ūsu pānasahasesu
ā[yatā] p(a)na[yaṃ] (gachema)
sumunisā(na)ṃ Save (4) munise pajā

ROCK EDICTS.

JAUGAḌ EDICT X. (*Contd.*)

......(ya)so vā ki(ṭ)ī vā ichati
tadatvāye ā(ya)tiye ca (ja)ne dhaṃma-
su(sū)saṃ susūsatu (me) (21)....

....
....
........(t)i devānaṃ
piye
pāl(a)ti(kā)ye vā (k)i(ṃ)ti sakale apapali-
save
huv(ey)ā ti/ (22)..............
....
....
....[pal]itij(i)t(u)
khu(da)kena vā u(sa)ṭe(na) v(ā)/ Usaṭ(e)na
cu dukalatale/ (23)

Jaugaḍ Sep. EDICT I.

Devānaṃ piye hevaṃ āhā Sa-
māpāyaṃ mahāmātā n(a)galaviyohāla-
ka he[va]ṃ vatav(i)yā aṃ kichi
dakhāmi ha(k)aṃ taṃ ichāmi kiṃti
kaṃ [kaṃ]man(a) [p]aṭ(i)pātayehaṃ/
(1) duvālate ca āla(bhe)haṃ
E(s)a ca me mokhiyamat[a] duvālaṃ
a(ṃ) tuphesu anus(a)thi/
Phe h(i) bahū(su) pānasahasesu
[ā](yata) p(a)nayaṃ gachema
(su)m(u)[ni]sānaṃ Savamu[nis]ā me* (2)

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* Hlz. † ṣyāti. Hlz.

* Hlz.

ROCK EDICTS.

Śāhbāzgarhī Edict XI. (*Contd.*)

sadhu imaṃ kaṭavo/ So tatha karaṃtaṃ ialoka(ṃ) ca aradheti paratra ca

anataṃ puñaṃ prasavati (24) (te)na dhramadanena/ (25)

Edict XII.

Devanaṃ priyo Priyadraśi raya savrapraṣaṃḍani pravrajita grahathani* ca pujeti danena vividhaye ca pujaye/ No cu tatha dana(ṃ) va puja va (1) devanaṃ priyo mañati yatha kiti salavaḍhi siya savrapraṣaṃḍana(ṃ)/ Salav(a)ḍhi tu bahuvidha/ Tasa tu iyo mula yaṃ vacaguti (2) kiti atapraṣaṃḍapuja va parapaṣaṃḍagarana va no siya aprakaranasi lahuka va siya tasi tasi prakara(ṇ)e/ Pujetaviya va cu paraprasaṃ-(3)-(ḍa) tena tena (a)karena/ Evaṃ kara(ṃ)taṃ (a)tapraṣaṃḍaṃ vaḍheti parapraṣaṃḍasa pi ca upakaroti/ Tada añatha ka(ra)min(o)* atapraṣaṃḍaṃ (4) chaṇati† parapraṣaṃḍasa ca apakaroti/ Yo hi k(o)ci atapraṣaḍaṃ pujeti parapraṣ(a)ḍa garahati savre atapraṣaḍabhatiya va kiti (5) atapraṣaṃḍaṃ dipayami ti so ca puna tatha karaṃtaṃ [so ca pu-

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* Hlz. † kṣaṇati. Hlz.

ROCK EDICTS.

Mānsehrā Edict XI. (*Contd.*)

iyaṃ sadhu iyaṃ kaṭaviye*/ Se ta(tha) karaṃtaṃ hida[lo]ka ca aradhe[t]i† [pa]ratra ca

a[naṃ]taṃ puṇaṃ prasavati tena(dhra)madanena/ (14)

Edict XII.

Devana priye Priyadraśi raja savrapraṣaḍani pravrajitani gehathani* ca pujeti danena vividhaye ca pujaye*/ No (cu) tatha dana va puja va (1) devanaṃ priye mañati atha kiti salavaḍhi siya savrapaṣaḍana ti/ Salavruḍhi tu bahuvidha/ Tasa cu iyaṃ mule aṃ vacaguti (2) kiti atapraṣaḍapuja va parapaṣaḍagaraha va no siya apakaraṇasi lahuka va siya tasi (ta)si pakaraṇasi/ Pujetaviya va cu parapraṣaḍa tena tena (3) akarena/ Evaṃ karataṃ atvapaṣaḍa* badhaṃ vaḍhayati parapaṣaḍasa pi ca upakaroti/ Tadañathaṃ karataṃ ata-*paṣaḍa ca chaṇati parapaṣaḍasa pi ca (4) apakaroti/ Ye hi kechi* atvapaṣaḍa* pujeti parapaṣaḍa va garahati savre atvapaṣaḍabhatiya* va kiti atvapaṣaḍa* dipay(a)mati../ Puna tatha

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* Hlz. † kaṃ aradho hoti. Hlz.

ROCK EDICTS.

Girnār Edict XI. (*Contd.*)

idaṃ sādhu idaṃ katavyaṃ/ (3) So tathā karu ilokacasa āradho hoti parata ca

anaṃtaṃ puṃñaṃ bhavati tena dhaṃmadānena/ (4)

Edict XII.

Devānaṃ piye Piyadasi rājā savapāsaṃḍāni ca pavajitāni ca gharastāni ca pūjayati dānena ca vividhāya ca pūjāya pūjayati ne/ (1) Na tu tathā dānaṃ va pūjā va devānaṃ piyo maṃñate yathā kiti sāravaḍhī asa savapāsaṃḍānaṃ/ Sāravaḍhī tu bahuvidhā/ (2) Tasa* tu idaṃ mūlaṃ ya vacigutī kiṃti ātpapāsaṃḍapūjā va parapāsaṃdagarahā va no bhave aprakaraṇamhi* lahukā va asa (3) tamhi tamhi prakaraṇe/ Pūjetayā tu eva parapāsaṃḍā tena tena prakaraṇena/ Evaṃ karuṃ ātpapāsaṃḍaṃ ca vaḍhayati parapāsaṃḍasa ca upakaroti/ (4) Tadaṃñathā karoto ātpapāsaṃḍaṃ ca chaṇati parapāsaṃḍasa ca pi apakaroti/ Yo hi koci ātpapāsaṃḍaṃ pūjayati parapāsaṃḍaṃ vā garahati (5) savaṃ ātpapāsaṃḍabhatiyā kiṃti ātpapāsaṃḍaṃ dīpayema iti so ca puna

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* Hlz.

ROCK EDICTS.

Kālsī Edict XI. (*Contd.*)

ṣādhu iyaṃ kaṭaviye/ Śe tathā kalaṃta hidalokikye ca kaṃ āladhe hoti palata ca anaṃta puṃnā paśavati tenā dhammadānenā/

Edict XII.

Devānā piye Piyadaṣi (30) lājā ṣavapāṣaṃḍani pavajitāni gahathāni vā pujeti dānena vividh[aye]* ca (pujā)ye/ No cu tathā dāne vā pujā vā devānaṃ piye manati athā kita śālavaḍhi śiyā ti† śavapāśaṃḍānaṃ/ Sālavaḍhi nā bahuvidhā/ Taśa cu iyaṃ mule (a) vacaguti kiti ta† atapāśaṃḍe pujā vā palapāśaṃḍagalahā va no śiyā (31) apakalanaśi lahukā vā śiyā taśi taśi pakalanaśi/ Pujetaviya cu palapāśaḍa tena tena akālana/ Hevaṃ kalata atapāśaḍā bāḍhaṃ vaḍhiyati palapāśaḍa pi vā upakaleti/ Tadā aṃnathā kalata atapāśaḍa ca chanati palapāśaḍa* pi vā apakaleti/ Ye hi kecha atapāśaḍa punāti* (32) palapāṣaḍa vā ga(ḍa)hati ṣave atapāṣaṃ(ḍa)bhatiyā vā kiti/ Atapāṣaṃḍa dipayema ṣe ca punā

ROCK EDICTS.

Dhaulī Sep. Edict I. (*Contd.*)

mamā/ Athā pa(jā)ye ichāmi haka[ṃ] (ki)[ṃti] (savena hi)tasukhena hidalo(k)i[ka]-(5)pālalokike[na]* yū[jev]ū (t)i/ (Tathā) [sava](muni) sesu pi (i)chāmi hakaṃ/ (No) ca (p)ā(p)u(nātha) āvāga-(6) (mak)e iyaṃ a(ṭhe/ (K)e(cha)v[a] ekapuli(s)e [ma]nāti† et(aṃ se) pi desaṃ n(o) savaṃ/ Dekhat[a] (hi t)uphe etaṃ (7) suvi(hi)tā pi (niti/ I)yaṃ† ekapulise pi [athi] ye baṃdhanaṃ vā (pa)likilesaṃ vā pāpu(n)āti/ Tata hot(i) (8) a(kasmā) t(e)na ba(ṃ)dhan(aṃ)tik[a] aṃne ca .. [ba]hujane da(v)iye dukhīyati/ Tata ichitaviye (9) tuphehi kiṃti majhaṃ paṭipādayemā ti/ Ime(hi) cu [jā](tehi) no saṃpaṭipajati isāya āsulopena (10) (niṭhū)*liyena tūlanāy[a] anāvūtiya ālasiyena k[i]lama(the)na/ Se ichitaviye kiṃti* ete (11) j(ātā) n(o) huvevu (mam)ā ti/ Et(as)a ca sava(sa) mūle anāsu(lo)pe a[tu](la)nā ca niti(yaṃ)/ E kilaṃte siyā (12) [na]* (t)e uga(ch)[a]/ Saṃcalitavi(ye t)u va[j]ita[v]iy(e) etaviye vā/ Hevaṃmeva e da(kheya)* tuphāka/ Tena vataviye (13) (aṃ)naṃne† dekhata/ Hevaṃ ca hevaṃ ca [d]evānaṃ piyasa anusathi/ Se mahā[pha](le) etasa (saṃpa)ṭipāda (14)

ROCK EDICTS.

Jaugaḍ Sep. Edict I. (*Contd.*)

pa(jā)/ (Ath)a pa(jā)ye ichām(i) ki(ṃti) me sav(e)na hita(su)khena y(ū)jevū ti hida(log)ik(a)pālalokikena/ (He)meva m(e icha) savamuni[se]su/ No cu* [tuphe etaṃ] pāpunātha āv(ā)gamake (3) iyaṃ aṭhe/ Kecā ekapu(l)ise p(i) [ma]nāti† (s)e pi desaṃ no savaṃ/ D(a)khatha hi [tuphe] pi* suvitā p(i) bahuka/ A(th)i (y)e eti e(kamunise) baṃdhanaṃ (pa)lik(i)lesaṃ pi* pāpunā(t)i/ Tata [ho]t(i aka)-(4) smā ti* tena ba(ṃ)dhan(aṃ)t(i)k(a) anye* ca vage bahuke vedayayati tata tuphehi [i](chi)taye kiṃti majhaṃ (paṭi)pāṭayema/ Imehi jātehī no (saṃpaṭipa)[ja]ti is(ā)[ye] āsulopena niṭhuliyena (5) tulāye (a)nā(vu)tiye ālas(yena) (k)ilamathen(a)/ Hevaṃ ichit(a)viye kiṃti me etāni jātāni no heyū ti/ (S)avasa cu* iyaṃ mūle anāsulope at(ulan)ā ca niti[yaṃ]/ E yaṃ [kilaṃte siya]..(6) saṃcalit(u) uth(ā)[ye]/ (Saṃca)litavye tu vajitaviya pi etaviye pi/ Nitiyaṃ e ve de(khe)yā* aṃna ne† (ni)jhapetaviye/ [He]vaṃ (h)evaṃ ca devānaṃ pi(ya)sa anusathi ti*/ ..†.. (7) taṃ mahāphale

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* Hlz. † śiyāti. t(i). Hlz.

* Hlz. † *Read* pāpunāti. nitiyaṃ. ānaṃne. Hlz.

* Hlz. † pā[p]unāti. ānaṃne. (eta)ṃ (saṃpaṭipā)ta(yaṃ). Hlz.

ROCK EDICTS.	ROCK EDICTS.	ROCK EDICTS.
ŚĀHBĀZGARHĪ EDICT XII. (*Contd.*)	MĀNSEHRĀ EDICT XII. (*Contd.*)	GIRNĀR EDICT XII. (*Contd.*)
na tatha karataṃ] baḍhataraṃ upahaṃti	karataṃ (5) badhataraṃ* upahaṃti*	tatha karāto ātpapāsaṃḍaṃ bāḍhataraṃ
atapraṣaḍaṃ/ So sayamo vo sadhu	atvapaṣaḍa*/ Se samavaye vo* sadhu	upahanāti/ Ta samavāyo eva sādhu (6)
kiti añamañasa dhramo (6)	kiti aṇamaṇasa dhramaṃ	kiṃti aṃñamaṃñasa dhaṃmaṃ
śruṇeyu ca suśruṣeyu ca ti/ Evaṃ hi	śruṇey(u) ca suśruṣeyu ca ti/ E(v)aṃ hi	sruṇāru ca susuṣera ca/ Evaṃ hi
5 devanaṃ priyasa icha kiti savrapraṣaṃḍa	5 devana(ṃ) priyasa icha kiti savrapaṣaḍa	5 devānaṃ piyasa ichā kiṃti savapāsaṃḍā
bahuśruta ca kala(ṇa)gama ca siyasu/	bahuśruta ca (6) kayaṇagama ca haveyu	bahusrutā ca asu kalāṇāgamā ca asu/ (7)
Ye ca tatra tatra (7) prasana teṣaṃ	ti/ E ca tatra tatra prasana tehi	Ye ca tatra tate prasaṃnā tehi
vatavo devanaṃ priyo na tatha danaṃ	vataviye devana priye n(o ta)tha dana(ṃ)-	vatavyaṃ devānaṃ piyo no tathā dānaṃ
va puja va mañati yatha kiti sala-	va pujaṃ va maṇati atha kiti sala-	va pūjāṃ* va maṃñate yathā kiṃti sāra-
10 vaḍhi siya ti† savrapraṣaḍanaṃ bahuka	10 vaḍhi siya savrapaṣaḍa(na) (7) (bahu)ka	10 vaḍhī asa sarvapāsaḍānaṃ bahukā
ca/ Etaye a[ṭhaye] (8) vapaṭa (dhra)ma-	ca/ Etaye athraye vapuṭa dhrama-	ca/ Etāya (8) athā vyāpatā dhaṃma-
ma(ha)matra i(stridhi)yachamahamatra	mahamatra istrij(h)achamahamatra	mahāmātā ca ithījhakhamahāmātā
(vra)cabhumika* añe ca nikaye/	vracabhumika añe ca nikaya/	ca vacabhūmīkā ca añe ca nikāyā/
Imaṃ ca etisa phalaṃ yaṃ atapraṣaḍa-	Iyaṃ ca etisa phale (8) yaṃ atvapaṣaḍa-*	Ayaṃ ca etasa phala ya ātpapāsaṃḍa-
15 vaḍhi (bhoti) (9) dhramasa ca dipana/ (10)	15 vaḍhi ca bhoti dhramasa ca dipana/	15 vaḍhī ca hoti dhaṃmasa ca dīpanā/ (9)
EDICT XIII.	EDICT XIII.*	EDICT XIII.
A(stava)ṣa abhisita(sa de)vana	(aṭha)vaṣabhisitasa devana	
priasa Priadraśi(sa) raño	(priyasa) Priyadraśine rajine	...........[ra]ño
Ka(liga vijita) (diaḍha*)matre	Kaliga(v)i(jita) (di)ya(ḍha)-mat(r)e	Kaliṃgā (v)[i](j)[itā]......
20 (praṇaśatasa)hasre ye tato apa-	20 praṇa-(śatasahasre)......	20 ......[apa-
vuḍhe śatasahasra(ma)tre tatra hate		vu]ḍhe satasahasramātraṃ tatrā hataṃ
bahu(tavatake)va* muṭe/ (1) Tato (pa)cha	....(1) (ma)ṭe (tato) paca	bahutāvatakaṃ mataṃ/ Tatā pachā
adhuna ladheṣu (Kaliṃgeṣu) tivre	adhuna la(dhe)ṣu Kaligeṣu ti(vr)e	adhanā ladhesu Kaliṃgesu tīvo
dhrama(palanaṃ)† dhrama(ka)mata	dhrama(va)ye........	dhaṃmavāy(o) (1)........
25 dhramanuśasti ca devana pri(ya)sa/	25 (dhr)amanu(śa)sti ca devana (pri)....	25
So asti anusocan(aṃ) devana priyasa		....[anu]sayo devānaṃ priyasa
vijinit(u) (Ka)liṃga(ni)/ (2)		(v. j)..............

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*Hlz. † siyati. -śilana. Hlz.

* Hlz.

* Hlz.

ROCK EDICTS.

Kālsī Edict XII. (*Contd.*)

tathā kalaṃtaṃ bāḍhatale upahaṃti
atapāṣaṃḍaṣi/ Ṣamavāye cu* ṣādhu
kiti aṃnamanaṣā dhaṃmaṃ
ṣuneyu cā ṣuṣuṣeyu cā ti/ Hevaṃ hi
devānaṃ piyaṣā ichā kiti (33) savapā-
ṣaṃḍa bahuṣutā cā kayānāgā ca huveyu
ti/ E va tata tatā paṣaṃnā* te(hi)
vataviye devānā piye no tathā dānaṃ
vā pujā vā maṃnati athā kiti ṣāla-
vaḍhi śiyā ṣavapāṣaṃḍatiṃ bahukā
cā/ Etāyeṭhāye viyāpaṭā dhaṃma-
mahāmātā ithidhiyakhamahāmāta
vacabhumikyā ane vā nikā(yā)/ (34)
Iyaṃ ca etiṣā phale yaṃ atapāṣaṃḍavaḍhi
cā hoti dhaṃmaṣa* cā dipanā/

Edict XIII.

Aṭhavaṣābhisitasa ṣā devānaṃ
piyaṣa Piyadaṣine lājine
Kaligyā vijitā/ Diyaḍham(ā)te
pāṇaṣataṣahaśe yetaphā apa-
vuḍhe śataṣahaṣamāte tata hate
bahutāvaṃtake vā maṭe/ Tatā (pa)chā
adhunā ladheṣu Kaligyeṣu tive
dhaṃmavāye (35) dhaṃmakāmatā dhaṃ-
mānu-
ṣathi cā devānaṃ piyaṣā/
Ṣe athi anuṣaye devānaṃ piya(ṣā)
vijinitu Kaligyāni/

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* Hlz.

ROCK EDICTS.

Dhaulī Sep. Edict I. (*Contd.*)

(mahā) apāye asaṃpaṭipati/ Vipaṭipā-

dayamīnehi etaṃ nathi svaga(s)a āladhi
no lājāladhi (15) Duāhale hi
i(ma)sa kaṃ(masa) m(e) kute man(e)-
atileke/ (Saṃ)paṭipajamī(n)e cu (e)-
t[aṃ] svagaṃ (16) ālā(dhayisatha)
mama ca* [ā]naniyaṃ ehatha/ Iyaṃ
ca lip(ī) t(i)sanakhatena sotaviy[ā]*
(17) aṃtalā pi ca [tis]e[na]* (kha)nasi
kha[na]si ekena pi so(ta)viya/ Hevaṃ
ca kalaṃtaṃ (t)uphe (18)
(ca)gha(tha) saṃ(pa)[ṭi]pādayitave/
(Etāye aṭhāye* i)yaṃ li(pi) likhit(a)
hida ena (19) nagalavi(y)o[hā]lakā
sa(sva)taṃ samayaṃ y[ūje]vū* [ti
nagalaja]nasa akasmā (pa)libodhe va
(20) akasmā palik(i)[les]e va no
siyā ti/ Etāye ca a(ṭh)āye hakaṃ
[dhaṃ]mate† paṃcasu paṃcasu vase-(21)-
su [n]i[khā]may(i)sāmi e akhakhase

a[caṃ]d[e] sakhinālaṃbhe hosati/ Etaṃ
(a)thaṃ jānitu [ta]thā (22) kalaṃti
atha mama anusathī ti/ Uje(ni)te
pi cu kumāle etāye va aṭhāye
(ni)khāma(yisa)[ti] (23) hedisameva*
vagaṃ no ca atikāmayisati tiṃn(i)
vasāni/ Hemeva T(a)kha(si)lāte
pi/ Adā a[nusayānaṃ] (24) te mahā-

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* Hlz. † *Read* mahāmātaṃ. Hlz.

ROCK EDICTS.

Jaugaḍ Sep. Edict I. (*Contd.*)

h(o)ti asaṃpaṭipati ma(hā)pāye hot(i)/ Vi-
patip(ā)-
tayaṃtaṃ no svag(a)[sa] āladh(i)
no lājādhi/ Du(ā)hale
etasa [kaṃ]mas(a) sa me kute [ma]ne
atileke [etam saṃpaṭipajamīne mama]* (8)
ca ānan(e)yaṃ esatha
svagaṃ ca ālādhayisathā/ Iyaṃ
ca lipī (a)nutisaṃ sotaviyā
[aṃt]alā pi (kha)[si]na
s[o]taviyā ek[akena] pi [sota]va[ya]
[Hevaṃ ca kalam[ī]ne caghatha*
..[saṃpaṭipādayi]-(9)-tave/
Etā(ye) ca aṭhāye iyaṃ [li]khitā lipī
e(n)a mahāmātā nagalaka
sasvataṃ samayaṃ (yu)[je](yu) (ti)
*ena (muni)s(ā)naṃ (a)[kasmā
baṃdhane palikilese]*
....
ye*(10) paṃcasu paṃcasu vase(su)
anusaṃyānaṃ nikhāmayisāmi ma(hā)-
mātaṃ
acaṃ(da)ṃ [a]phal(usa)ṃ* ta..vacanele
....
....
....[p]i [ku]māle vā [etāye]......
[nikhāmayisati]*
....
....................(lā)t(e)
....(11)......[l]ājavacanik(a)

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* Hlz.

ROCK EDICTS.

Śāhbāzgarhī Edict XIII. (*Contd.*)

Avijitaṃ hi (viji)naman(o* yo*) tatra
vadh(o) va (ma)raṇaṃ va apava(ho) va
janasa/ Taṃ baḍhaṃ vedaniyamataṃ
gurumataṃ ca devanaṃ priyasa/ Imaṃ
5 pi cu tato gurumata[ta]raṃ (deva)naṃ
priyasa/ Ye* tatra (3) vasaṃti
bramaṇa va śramaṇa va aṃñe va
praṣaṃḍa gra(ha)tha va yesu vihita
eṣa agrabhu(ṭi) suśruṣa matapituṣu
10 suśruṣa gurunaṃ suśruṣa (mitra)-
saṃstutasahaya-(4)-ñatikeṣu (da)sabha(ṭa)-
kanaṃ sammapratipati dridha(bhatita)/
Teṣaṃ tatra bhoti apagratho va
vadho va abhiratana va nikra-
15 maṇaṃ/ Yeṣ[aṃ] va pi saṃvihitanaṃ
(si)[ne]ho* avaprahino e(te)ṣa†
(mi)trasaṃstutasahayañatika vasana (5)
prapuṇati/ Tatra taṃ pi teṣa
vo apagratho bhoti/ Pratibhagaṃ
20 ca etaṃ savra-manuśanaṃ gurumataṃ
ca devanaṃ priyasa

25 Nas i ca ekataraspi pi† praṣaṃḍaspi na

nama prasado/ So yamatro (jano) tada/
Kalige hato ca muṭ(o) ca apavuḍh(o)
ca (ta)to (6) śatabhage va sahasra-
bhagaṃ va aja gurumataṃ vo

* Hlz. † e teṣa. ekataro pi. Hlz.

ROCK EDICTS.

Mānsehrā Edict XIII. (*Contd.*)

(maraṇe va*)
....(2)..............(apava)he (va)
(jana)[sa]..Se (baḍham)* vedaniyama[te]
gurumate (ca devana priyasa)/
5 *(I)yaṃ (pi)cu tato*....

..........(3)....*(y)esu (vihi)ta*
eṣa agrabhu[ṭi]* suśruṣa matapituṣu
10 (suśruṣa) gurusuśruṣa mi[tra]-
saṃstu[tasahayañatikesu]....

........(4)
vadhe* va (abhi)[rata](naṃ) va vinikra-
15 maṇe/ Yeṣaṃ va (pi) saṃvi[hita]naṃ
sinehe avaprahi(ne) (e)ta[ṣa]†
mitrasaṃ[stutasahayañatikana] (5)

20 (eṣa)* savra-manuśanaṃ gurumate
ca (deva)naṃ piyasa/
Nasti ca se janapade ya(tra) nasti ime
nikaya a[ñatra] Yoneṣu* (bramaṇe* ca
śrama) [ṇe]*....pi (jana)[pada](si)....
25 yatra*.... (6) na*

nama prasade/ Se yavatake jane tada
Kaligeṣu (hate ca)........(a)pavuḍhe
ca (tato*) śatabhage va sahasra-
bhage va aja guruma[t]e (va)*

* Hlz. † e tanaṃ. Hlz.

ROCK EDICTS.

Girnār Edict XIII. (*Contd.*)

vadho va maraṇaṃ va apavāho va
janasa/ Ta(ṃ)bāḍhaṃ vedanamataṃ ca
g(u)rumataṃ ca devā(na)ṃ [priya](sa) (2)..

5

baṃhaṇā va samaṇā va añe......

............sā mātāpitari
10 susu(ṃ)sā gurususūsā mita-
saṃstutasahāyañātikesu dāsabha[ṭa-
kesu] (3)..................

......abhiratānaṃ va......vinikha-
15 maṇa yesaṃ vā (p)[i]........

[mitasaṃstutasa](h)āyañātikā vyasanaṃ
prāpuṇati/ Tatra so pi tesaṃ
upaghāto hoti/ Paṭībhāgo
20 cesā sa(va)[manu](sān)[aṃ]....

[ya](ta) [na]sti ime nikāyā
añatra Yone[su]*
......(4) (mh)^{i} yatra
25 nāsti manusānaṃ ekataramhi pāsaṃḍamhi
na
nāma prasā(d)o/ Yāvatako jan[o] tadā (5)
....
..........[saha]-
srabhago va garumato

* Hlz.

ROCK EDICTS.

Kālsī Edict XIII. *(Contd.)*

avijitaṃ hi vijinamane e tatā vadhaṃ vā malane vā apavahe vā janaṣā/ Ṣe bāḍha vedaniyamute gulumute cā devānaṃ piyaṣā/ Iyam pi cu tato galumatatale devānaṃ piyaṣā/ (36) Ye tatā* vaṣati baṃbhanā va ṣama vā ane vā pāśaṃḍa gihithā vā yeśu vihitā eṣa ag(a)bh(uta)ṣuṣuṣā matāpitiṣuṣuṣā galuṣuṣuṣā* mitaṣaṃthutaṣhāyanātikeṣu dāśabha(ṭa)*kaṣi ṣamyāpaṭipati diḍhabhatitā/ Teṣaṃ tatā hoti (u)paghāte vā vadhe vā abhilatānaṃ vā vinikhamane (37) Yeṣ(aṃ) vā pi (ṣa)ṃvihitānaṃ sinehe avipahine etānaṃ† mitaśaṃthutaṣahāyanātikya viyaṣane pāpunāti Tata ṣe pi (tā)nameva upaghāte hoti/ Paṭibhāge cā eṣa ṣava-manu[śā](naṃ) gulumate cā devānaṃ piyaṣā/ Nathi cā ṣe jana-pade yatā nathi ime nikāyā ānata* Yoneṣu* (38) baṃbhane cā ṣamane cā nathi cā kuvā pi janapadaṣi (ya)tā nathi manuṣānaṃ ekatalaṣi pi pāṣaḍaṣi no nāme paṣāḍe/ Ṣe āvatake jane tadā Kaliṃgeṣu la[dhe]ṣu hate ca maṭe cā apavuḍhe cā tatā ṣatebhāge vā ṣahaṣabhāge vā aja gulumate vā

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* Hlz. † e tānaṃ. Lüders.

ROCK EDICTS.

Dhaulī Sep. Edict I. *(Contd.)*

mātā nikhamisaṃti anusayānaṃ tadā ahāpayit(u) atane kaṃmaṃ etaṃ pi jānisaṃti (25) taṃ pi tathā kalaṃti a(tha) lājine anusathī ti/ (26)

Sep. Edict II.

Dev(ānaṃ) piy(a)s(a) v(a)c(a)nena Tosaliyaṃ (k)umāle mahāmātā ca vataviy(a) aṃ kichi dakhām(i ha)[kaṃ] (taṃ)* ....(1) du(vāla)te ca (ā)labhehaṃ/ Es(a) ca me mokhyam(ata duvā)lā etasi (a)ṭhasi aṃ tuph(e)[su]..........(mama)/ (2) Atha pajāy(e) ichām(i) hakaṃ k[iṃ]it (sa)vena hi[tasukhe](na) hid(a)lo[kika](pāla)lokikāye yujevū ti h(ev[aṃmeva]......[savam](uni)[ses](u) (3) siyā/ Aṃtānaṃ avijit(ānaṃ) kich(aṃ)d[e] su lāj[ā] [aphe]s[u]..[etaka]mav(e) i(cha ma)ma aṃt(e)su. i* (p)ā(p)unevu te iti devānaṃ p[i]y[e] ...... a[nu](vi)g[i]n(a) ma(m)ā(ye) (4) huvevū ti asvasevu ca sukhaṃmeva lahevu mama (te)† no dukha(ṃ)/ Hevaṃ [pāpu]n[e]vū [i]ti khamisati ne devānaṃ p(i)y(e aphā)ka(ṃ) ti e

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* Hlz. † mamate. Hlz.

ROCK EDICTS.

Jāugaḍ Sep. Edict I. *(Contd.)*

nika Adā anusaṃyānaṃ nikhamisaṃti atane kaṃmaṃ e[ta]ṃ pi [jā]n[isaṃti] *[-yitu taṃ pi tathā] kalaṃti (athā)*............(12)

Sep. Edict II.

Devānaṃ piye hevaṃ āha Samāpāyaṃ mahamatā lājavacanika* vataviyā aṃ kichi dakhāmi hakaṃ taṃ ichāmi hakaṃ kiṃti kaṃ kamana (1) paṭipātayehaṃ duvā(la)te ca ālabhehaṃ/ Esa ca me mokhyamataṃ duvāl(a) etas(a) athasa aṃ tuphesu anusa[thi]/ Savamuni-(2)-sā me pajā/ Atha pajāye ichāmi kiṃti me saveṇā hitasu(khe)na yu[je]yū atha pajāye ichāmi kiṃti m[e] savena hitasu-(3)-khena yujeyū ti hidalogikapālalokikena/ Hevaṃmeva me icha savamunisesu siyā/ Aṃtānaṃ avijitā (4)-naṃ kiṃchaṃde su lājā aphesū ti etākā v(ā) me icha aṃtesu pāpuneyu lājā hevaṃ ichati anuvigi(n)a heyu† (5) mamiyāye asvaseyu ca me sukhaṃmeva ca laheyū mama te† no khaṃ/ Hevaṃ ca pāpuneyu khamisati ne lājā (6) e

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* Hlz. † hve[yu]. mamate. Hlz.

ROCK EDICTS. Śāhbāzgarhī Edict XIII. *(Contd.)*	ROCK EDICTS. Mānsehrā Edict XIII. *(Contd.)*	ROCK EDICTS. Girnār Edict XIII. *(Contd.)*
devanaṃ priyasa/ Yo pi ca apakareya ti	[de]va[naṃ] priyasa/......[apa]ka[reyati]	devānaṃ...........
chamitaviyamate† vo devanaṃ priyasa	[cha]mitavi-(7)-[yamate.........	....
yaṃ śako chamanaye†/ Ya pi	..................(Ya) pi	na ya sakaṃ chamitave/ Yā ca pi
ca aṭavi devanaṃ priyasa (vi)jite	ca aṭavi devanaṃ priyasa vijitasi	aṭaviyo devānaṃ priyasa pijite
bhoti ta pi anuneti anunij(h)apeti	(h)oti (ta) pi anunayati anu(n)i(jha)payati*	pāti (6)......................
anutape pi ca p(r)abhave devanaṃ	anu(ta)pe pi ca prabhave deva(naṃ)	....
priyasa/ (7) Vucati teṣa kiti avatrapeyu	priyasa/ Vucati (teṣaṃ) (ki)*......	[Vu]cate te(saṃ) devānaṃ piyasa..
na ca haṃñeyasu/ Ichati hi	.....................cha*	....
devanaṃ priyo savrabhutana achati†	[de]vanaṃ pri(ye) (8)...........	........savabhūtānaṃ achatiṃ ca
saṃyamaṃ samacariyaṃ rabhasiye/	....	sayamaṃ ca samacerāṃ ca mādavaṃ ca (7)
Eṣe ca mu(kha)mute vijaye devanaṃ	[mukha]mute vijaye (de)vanaṃ	....
priyasa yo dhramavijayo so ca	priyasa ye dhramavijaye (se ca	....
puna ladho devanaṃ priyasa iha ca	puna ladhe de)vanaṃ priyasa hida ca	ladho [devā]naṃ priyasa idha..
sa(vre)ṣu ca aṃteṣu (8) a ṣaṣu	savreṣu ca aṃteṣu a ṣaṣu	(savesu ca) :..................
pi yojanaśa(te)ṣu yatra Aṃtiyoko nama	pi y[ojanasa]t[e]ṣu [Aṃti]yok[e] nama	....
Yonaraja paraṃ ca tena Aṃtiyokena	[Yo]na[raja] (9)............	Yonarājā param ca tena
cature 4 rajani Turamaye nama Aṃ-	......................Aṃte*	catpāro rājāno Turamāyo ca Aṃ-
tikini nama Maka nama Alikasudaro	(nama)* (Maka nama) Alikasu(dare)	tekinā ca Magā ca (8).............
nama nica Coḍa Paṃḍa ava Taṃbapaṃni-	nama (ni)caṃ ca Coḍa Paṃḍiya a Taṃbapaṃniya	....
ya evameva hida rajaviṣavaspi	evameva (hida)* raja[viṣayasi]	....idha rājavisayamhi..
Yona-Kaṃboyeṣu Nabhake Na(bhi)tina (9)	Yona-Ka[ṃboje]ṣu (Nabha)ke (Na)bhapaṃtiṣu	Yo[na-Kaṃbojeṣu]...........
Bhoja-Pitinikeṣu Aṃdhra-Puli(de)ṣu	[Bh]oja-Pitini[ke]ṣu Aṃdha-Puliṃdeṣu-(10)	...........Aṃdha-P(i)riṃdesu†
savatra devanaṃ priyasa dhramanuśasti	....	savata devānaṃ piyasa dhaṃmānusaṣṭiṃ
anuvaṭaṃti/ Yatra pi devanaṃ	*(Yatra pi du)ta* [deva](na	anuvatare/ Yata pi dūti (9)
priyasa duta na vracaṃti te pi	priyasa) no y[aṃ]ti te pi	....
śru(tu) devanaṃ priyasa dhramavuṭaṃ	śrutu devanaṃ priyasa dhramavutaṃ	....
vidhanaṃ* dhramanuśasti dhramaṃ	vidhanaṃ dhramanuśasti dhraṃmaṃ	....dhamānusaṣṭiṃ ca dhamaṃ*

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* Hlz. † kṣa for cha. Hlz.

* Hlz.

* Hlz. † Aṃdhra—Pāriṃdesu. Hlz.

ROCK EDICTS.

Kālsī Edict XIII. (*Contd.*)

devānaṃ piyaṣā (39)...........
....
....
....
....
....
....
..[haṃ]neyu/ Icha[ti].............
..(3) ṣavabhutānaṃ......

ṣayama ṣamacaliyaṃ madava ti/ Iyaṃ vu mu[khamate]......(4) devānaṃ piyeṣā ye dhaṃmavijaye ṣe ca punā ladhe devānaṃ pi[yasa] [hi](da)* ca (5) ṣaveṣu ca (ateṣu) a ṣaṣu (p)i yojanaṣateṣu at(a) Atiyoge nāma Yona[lājā] palaṃ cā tenā (6) Aṃtiyogenā catāli 4 lajāne Tūlamaye nāma Aṃtekine n(ā)ma Makā nā-(7)-ma Alikyaṣudale nāma nicaṃ Coḍa-Paṃḍiyā avaṃ Tambapaṃniyā hevameva hevamevā (8) (hi)da lājavisavasi Yona-Kaṃbojeṣu Nābhake Nābhapaṃtiṣu Bhoja Pitinikye(ṣu) (9) Adha-P[i]l(a)deṣu† ṣavatā devānaṃ pi(ya)ṣā dhaṃmānuṣathi anuvataṃti/ Y(a)ta pi dutā (10) devānaṃ piyasā no yaṃti te pi sutu devānaṃ piyaṃya (dhaṃ)mavutaṃ vidhanaṃ (11) dhaṃmānusathi dhaṃmaṃ

ROCK EDICTS.

Dhaulī Sep. Edict II. (*Contd.*)

c(a)kiye khamitave mama (ni)mit[aṃ](va)* ca dhaṃmaṃ calev(ū) (5) hidaloka palaloka(ṃ) ca (ā)lādhayevū/ (E)tasi aṭhasi hak(aṃ) anusāsāmi tuphe/ Ana(ne) eta(k)ena hakaṃ anusāsitu (chaṃdaṃ) ca veditu ā (hi dhi)ti paṭiṃñā ca mam(ā) (6) (aja)l(ā)/ S(e) hevaṃ kaṭu kaṃme cal(i)t(a)viye asv(ā)[saniyān]i (ca tāni) ena pāpunevū iti atha pitā tatha devānaṃ piy(e) aphāka athā ca atānaṃ hevaṃ devānaṃ pi(y)e [a]nu(kaṃpati) aphe (7) athā ca pajā* h(e)vaṃ may(e) devānaṃ piyasa/ Se hakaṃ anusāsitu chaṃdaṃ ca v[editu]

[tu]phāka de(sāv)utike hosāmi etāye aṭhāye*/ Paṭibalā hi tuph(e) asvāsanāye (h)itasu(khā)ye ca [te](sa) (8) hidalokikapāla(lokikā)ye/ Hevaṃ ca kalaṃtaṃ tuphe svagaṃ (ā)lā(dha)yisatha mama ca ānaniyaṃ chatha/ (Etā)y(e) ca aṭhāye iyaṃ lipi (l)ikhitā hida ena (m)ahāmātā sva(sataṃ) [sa]ma (9) yujisaṃti (asv)ā(sa)nāye dhaṃmacalan(ā)ye (ca t)e(sa) aṃtānaṃ/ Iyaṃ ca li(pi anuc)ā(t)uṃmāsaṃ tisena nakhatena sotaviyā kāmaṃ ca khaṇas(i) khanasi aṃtalā pi tisena e(k)ena (pi) (10) (so)taviya/

ROCK EDICTS.

Jāugaḍ Sep. Edict II. (*Contd.*)

cakiye khamitave mamaṃ nimitaṃ ca dhaṃma caley(ū) ti h(i)dalogaṃ ca palalo(ga)ṃ ca ālādhayeyu/ Etāye (7) ca aṭhāy(e) h(a)kaṃ tupheni anusāsāmi/ Anan[e] etakena hakaṃ tupheni anusāsit[u] chaṃdaṃ ca vedi-(8)-t[u] ā mama dhiti paṭiṃnā ca acala/ Sa hevaṃ (ka)ṭu kaṃme calitaviye asvāsaniyā ca te ena te pāpune-(9)-yu athā pitā hevaṃ ne lājā ti atha atānaṃ anukaṃpati hevaṃ apheni anu(k)aṃpati athā pajā he-(10)-vaṃ maye lājine tupheni hakaṃ anusāsit[u] chaṃdaṃ ca vedit[u]. (ā)* mama dhiti paṭiṃnā cā acal[a] [tuphāka]† (11) desāāyutike (hos)āmī etasi athasi/ Alaṃ hi tuphe asvāsanāye h(i)tasukhāye (ca t)esaṃ hida-(12)-logikapālal(o)kikāye/ Hevaṃ ca kalaṃtaṃ svagaṃ [ca] ālādhayisatha mama ca ānaneyaṃ esatha/ E-(13)-tāye ca athāye i[yaṃ] lipī likhitā [hi]da e(n)a mahāmātā sasvataṃ s(a)maṃ yujeyū asvāsanāye ca (14) dhaṃmacalanāye (ca a)ṃtānaṃ/ Iyaṃ ca lipī a(nu)cātuṃmāsaṃ sotaviyā tisena aṃtalā pi ca sotaviyā/ (15) Khane saṃtaṃ (e)kena pi sotaviyā/

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* Hlz. † Pāladeṣu. Hlz.

* Hlz.

* Hlz. † sakala-. Hlz.

ROCK EDICTS.

Sāhbāzgarhi Edict XIII. *(Contd.)*

anuvidhiyaṃti anuvidhiyiśaṃti ca
Yo (ca) ladhe etakena bhoti
savatra vijayo sa(vatra puna) (10)
vijayo pritiraso so/ Ladha
(bhoti) priti dhramavijayaspi/
Lahuka tu kho sa priti/
Paratrikam eva mahaphala meñati devanaṃ

priyo/ Etaye aṭhaye ayi*
dhramadipi (ni)pista* kiti putra papotra
me asu navaṃ vijayaṃ ma vijetavi(ya)ṃ
mañiṣu spa(kaspi)* yo vijaye (chaṃ)ti†
ca lahudaṃ(ḍa)taṃ ca rocetu taṃ
ca yo* vija[yaṃ] maña[tu]* (11) yo dhramavijayo/
So hidalokiko paralokiko/
Savra ca nirati† bhotu ya (dh)ramarati*/
Sa hi hidalokika paralokika/ (12)

Edict XIV.

Ayi* dhramadipi devanaṃ priyena Pri-

śina raña nipesapita* asti vo saṃkhitena
asti yo vistriṭena/ Na hi savratra
(so) savre ghaṭiti/ Mahalake hi
vijite bahu ca likhite likhapeśami
ceva/ Asti cu* atra puna puna
(la)pitaṃ tasa tasa (aṭha)sa madhu-
riyaye (y)e(na) ja(na) tatha (13)

* Hlz. † kṣaṃti. sava-cati-rati.

ROCK EDICTS.

Mānsehrā Edict XIII. *(Contd.)*

anuvidhiyaṃti anuvidhi(yiśaṃti* ca)/
Y[e] se ladhe* [e]takena (hoti) savra(tra)*
(vija)[ye]..................(11)
....
....

Paratrikameva mahaphala (ma)ṇati [devanaṃ]
priye/ (Etaye) ca* ath(ra)ye iyaṃ
dhrama[dipi] likhita kiti putra prapotra
me a[su] nava(ṃ)* v(i)*.. (tavi)yaṃ*
maṇ(iṣu saya)* (12)
....
....

hidaloke* paralokike*/
Savra ca ka* nirati hotu ya (dh)rama(rati*)/
Sa (hi hida)lokika paralokika/ (13)

Edict XIV.*

(I)yaṃ dhrama-dipi devana priyena

Pri(ya) [draśina ra] (jina likhapita)..(13)
....
....
....(likhite likha)pe(śa)mi
ceva ni-../ (Asti cu a)tra puna puna
la(pite) tasa ta(sa) a (thra)sa (madhu)-
riyaye (ye)na ja(ne) ta(tha)

* Hlz.

ROCK EDICTS.

Girnār Edict XIII. *(Contd.)*

anu(v)[idhi](y)[aṃti]†..............
....
....vijayo savathā puna
vijayo pītiraso so/ Ladhā
sā pītī hoti dhaṃmavījayamhi (10)
....
..............[devāna]ṃ

(p)riyo/ Etāya a[thāya] [ayaṃ]
(dhaṃmal)[lipi]..............
[nava]ṃ vijayaṃ mā vijetavyaṃ
mañā sarasake eva vijaye chāti(ṃ)
ca
(11)......................

..............pāralokiko/*
....
..ilokikā ca pāralokikā ca/ (12)

Edict XIV.

Ayaṃ dhaṃmalipī devānaṃ priyena Priyada-
sinā rāñā lekhāpitā asti eva (1) saṃkhite-
na asti majhamena asti vistatana/ Na ca
sarvaṃ sarvata ghatitaṃ/ (2) Mahālake hi
vijitaṃ bahu ca likhitaṃ likhāpayisaṃ
ceva/ Asti ca etakaṃ (3) puna puna
vutaṃ tasa tasa athasa mādhū-
ratāya kiṃti jano tathā

* Hlz. † anuvidhiyare. Hlz.

ROCK EDICTS.

Kālsī Edict XIII. (*Contd.*)

anuvidhiyaṃti anuvidhiyisaṃti cā/
Ye se (la)dhe (12) etakenā hoti savatā

(vija)ye pitilase se/ Gadhā
sā hoti piti piti dhaṃmavijaya-(13)-ṣi/
Lahukā vu kho sā piti/
Pālaṃtikyam eve mahaphalā maṃnaṃ(ti) deve-
naṃ pine/ (14) Etāye cā aṭhāye iyaṃ
dhaṃmalipi likhitā kiti putā papotā*
me a[su] (15) navaṃ vijaya ma vijayataviya*
manisu/ Ṣay(a)kaṣi no vijayaṣi khaṃti cā
lahu (16) daṃḍatā cā locetu tameva
cā vijayaṃ manatu ye dhaṃmavijaye/
Ṣe hidalokikyapalalo (17)-kikye/
Ṣavā ca ka* nilati hotu uyāmalati/
Ṣā (h)i hidaloki(k)apalalokikyā/ (18)

Edict XIV.

Iyaṃ dhaṃmalipi devānaṃ piyenā Piyada-
ṣinā lajinā likhāpitā athi yevā sukhi-(19)-tena
athi majhimena athi vithaṭenā/ No hi sa-
vatā save ghaṭite/ Mahālake hi
vi-(20)-jite bahu ca likhite lekhāpeśāmi
ceva nikyaṃ/ Athi cā heta punapunā*
lapi-(21)-te taṣā taṣā athaṣā madhu-
liyāye yena jane tathā

ROCK EDICTS.

Dhaulī Sep. Edict II. (*Contd.*)

He(va)ṃ kalaṃ(taṃ tu)phe caghatha
saṃpaṭipādayitave/ (11)

Edict XIV

Iyaṃ dhaṃmalipī devānaṃ piyena Piyada-
[s]inā lāj[inā] [likhāpitā]...............

athi majhi(m)ena........[No h]i save
sav(a)ta ghaṭite/ (17) Mahaṃte hi
vijaye ba(h)u(k)e ca likhite likhiyisā[mi]
[c]e[va]../ Athi (ca) [heta].......
(vu)te ta(sa)* [madhu-
liy]āy[e] (18) (k)iṃti ca jane tathā

ROCK EDICTS.

Jāugaḍ Sep. Edict II. (*Contd.*)

Hevaṃ ca kalaṃtaṃ caghatha
saṃpaṭipātayitave/ (16)

Edict XIV.

....
[lājinā] [ma]jhim(ena)

(athi) vith(a)ṭena/ (No) hi save
savata ghaṭite/ Mahaṃte hi
vijaye (24)...................
....
............(sa) mādhu-
liyāye kiṃt(i) ca jane tathā

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* Hiz.

* Hiz.

ROCK EDICTS. Śāhbāzgarhī Edict XIV.	ROCK EDICTS. Mānsehrā Edict XIV.*	ROCK EDICTS Girnār Edict XIV.
paṭipajeya ti/ So siya va atra kici asaṃataṃ likhitaṃ deśaṃ va saṃkhaye karaṇa va aloceti dipikarasa va aparadhena/ (14)	paṭipaje(ya)ti/ Se (si)ya atra kichi....(t)i likhi(t..)..va (saṃkha)ya....	paṭipajetha/ (4) Tatra ekadā asamātaṃ likhitaṃ asa desaṃ va sachāya kāranaṃ va (5) alocetpā lipikarāparadhena va/ (6)

NORTHERN MINOR ROCK EDICTS. Rūpnāth.	NORTHERN MINOR ROCK EDICTS. Sahasrām.	NORTHERN MINOR ROCK EDICTS. Bairāṭ.	NORTHERN MINOR ROCK EDICTS. Bāirāṭ-Bhābrā.
Edict I. Devānaṃ piye hevaṃ āhā s(ā)tilekāni† aḍhātiyāni va yasumi pākā sayake† no cu bāḍhi pakate sātileke	Edict I. Devānāṃ piye he[vaṃ]† .. [vas]ā(ni)† aṃ upāsake sumi na cu bāḍhaṃ (pala)kaṃte (1) savachale	Edict I. Devānāṃ piye āhā sāti[lekāni] (i) vasān[i] yahakaṃ* upāsake n[o] (cu)* bāḍha[ṃ]·	Piyadasi† l(ā)jā Māgadhe* saṃghaṃ abhivādanaṃ† āhā apābādhataṃ ca phāsuvihālataṃ cā (1) vidite ve bhaṃte āvatake hamā budhasi dhaṃmasi saṃghasī ti galave† caṃ pasāde† ca/ E keṃci bhaṃte (2) bhagavatā budhena bhāsite save† se subhāsite vā e cu kho bhaṃte hamiyāye diseyā

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† sāti(ra)kekāni. prakāsa (Sa)k(e). Hlz.

† ā....iyāni savachalāni. Hlz.

* Hlz.

* Hlz. † Pri-. abhivāde(tū)naṃ. gālave. prasāde. sarve. Hlz.

ROCK EDICTS.	ROCK EDICTS.	ROCK EDICTS.
Kālsī Edict XIV.	Dhaulī Edict XIV.	Jāugaḍ Edicts.
paṭipaȷeyā/ Ṣe ṣiyā ata kichi a-(22)-samati likhite diṣā vā ṣaṃkheye* kālanaṃ vā alocayitu lipikalapalādhena vā/ (23)	paṭipaȷeyā ti(i)/E pi cu heta (asa)mati likhite (sa)ṃ...... saṃ [a](locay)itu*..........[lipi]kala-[palādhena]..ti/ (19)	paṭipaȷeyā ti/ E pi cu heta (25) ....(26)

SOUTHERN MINOR ROCK EDICTS.	SOUTHERN MINOR ROCK EDICTS.	SOUTHERN MINOR ROCK EDICTS.	SOUTHERN MINOR ROCK EDICTS.
Brahamgirī.	Siddhapūr.	Jaṭiṅga-Rāmeśvar.	Maski
(S)uvaṃṇagirīte ayaputasa mahāmātāṇaṃ ca vacan(e)na Isi- lasi mahāmātā ārogiyaṃ vataviyā hevaṃ ca vataviyā	Suvaṃṇagirīte ayaputasa mahāmātā-(1)-ṇaṃ ca vacanena-I(s)i- lasi mahāmātā (2) ārogiyaṃ vata[v]i[yā]/	...............[mahāmāt]ānaṃ ca vaca[nena] (1) Isi- [lasi]............[vata]viyā/	
Edict I.	Edict I.	Edict I.	Edict I.
Devāṇaṃ piye āṇapayati (1) adhikāni aḍhātiyāni vasāni ya hakaṃ [upāsake]* (no) tu kho bāḍhaṃ pakaṃte† husaṃ ekaṃ	[Dev]ānaṃ piye hevaṃ (3) āha adhikāni a[ḍhā](t)[i]y(ā)[ni] vasā(n)i (4) ya hakaṃ [u]pāsake no tu kho bāḍha pakaṃte husaṃ ekaṃ	devānaṃ [piye] (2)......t[i].. ....ya hakaṃ........(3)..tu kho bāḍhaṃ............	Dev(ā)na(ṃ) piyasa Asokasa [a]ḍh[ā]t(i)-(1)-[yāni] vasāni (ya)ṃ† aṃ sumi buṃpāśake†

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* Hlz. † prakaṃte. Hlz.

† vaṣā(ni). Bu(dha)-śake. Hlz.

NORTHERN MINOR ROCK EDICTS. Rūpnāth Edict I. (*Contd.*)	NORTHERN MINOR ROCK EDICTS. Sahasrām Edict I. (*Contd.*)	NORTHERN MINOR ROCK EDICTS. Bairāṭ Edict I. (*Contd.*)	NORTHERN MINOR ROCK EDICTS. Bāirāṭ-Bhābrā. (*Contd.*)
cu chavachare ya sumi hakaṃ sagha upete* (1) bāḍhi ca* pakaṃte/	sādhik(e) aṃ*....te*	(2) a[ṃ] mamayā sa[ṃ]ghe upayāte bāḍha ca*	hevaṃ sadhaṃme (3) cilaṭhitīke hosatīti alahāmi hakaṃ taṃ vatave/ Imāni bhaṃte dhaṃ-
Y(ā*) (i)māya kālāya 5 Jaṃbudipasi amisā devā husu	*etena ca aṃtalena* 5 Jaṃbudīpasi aṃmisaṃ devā	(3) 5 Jaṃbudīpasi amisā n[aṃ] deve- [hi]....(m)i*..	mapaliyāyāni vinayasamukase 5 (4) aliyavasāni anāgatabhayāni munigāthā moneyasūte upati-
te dāni m[i]s(ā)* kaṭā/	saṃt[ā] (2) munisā misaṃdeva* kaṭā*/ pala-*	[pa] kamasa esa	sapasine e cā lāghulo-(4)-vāde musāvādaṃ adhigicya bhaga-
Pakamasi hi esa phale no ca* esā mahatatā pāpotave	*iyaṃ phale no*....yaṃ* mahatatā va cakiye pāvā- tave	[pha]le (4) [n]o hi ese mahata- neva cakiye....	vatā Budhena bhāsite etāni 10 bhaṃte dhaṃmapaliyāyāni ichāmi (6) kiṃti bahuke bhikhupāye cā bhikhuniye cā
10 khudakena† (2) pi pakama-	10 khudakena pi pala-(3)-kama- mīnenā	10 [paka]maminenā..(5)	abhikhinaṃ sunayu† cā upa- dhāleyeyu cā (7) hevaṃmevā
minenā sakiye pipule pi svage	vipule pi suag[e] [ca]k[i]ye (ā)lā..ve*	vipule pi śvage cakye ālā-	15 upāsakā cā upāsikā cā/ Eteni bhaṃte imaṃ likhāpayāmi abhihetaṃ† ma jānaṃtū* ti/ (8)
ārodhave†/ Etiya aṭhāya ca	Se etāye aṭhāye iyaṃ	dheta[v]e	
sāvane kaṭe khudakā ca uḍālā	sāvāne khudakā ca uḍālā	......[khudak]ā ca	20
ca pakama[ṃ]tu ti	cā pa-(4)-lakamaṃtu/	uḍālā ca palakamatu [t]i/ (6)	
15 Atā pi ca jānaṃtu iya(ṃ) pa- ka(rāma) (3)	15 Aṃtā pi ca jānaṃtu cilaṭhit(i)- k[e]	15 A[ṃ]tā pi ca jānaṃtu ti cilaṭhi-	25
kiti ciraṭhitike siyā/ Iya hi aṭhe vaḍhi vaḍhisiti vipula ca vaḍhisiti apaladhiyenā	ca palakame hotu/ Iyaṃ ca aṭh[e] vaḍhisati vipulaṃ pi ca vaḍhisati (5)	t[ike] [vipu]laṃ pi vaḍhisa[ti] (7)......	

Rūpnāth: * Hlz. † Bühler read hi ka. arodheve. Hlz.

Sahasrām: * Hlz.

Bairāṭ: * Hlz.

Bāirāṭ-Bhābrā: * Hlz. † sun(e)yu. abhipretaṃ. Hlz.

SOUTHERN MINOR ROCK EDICTS.	SOUTHERN MINOR ROCK EDICTS.	SOUTHERN MINOR ROCK EDICTS.	SOUTHERN MINOR ROCK EDICTS.
BRAHMAGIRĪ EDICT I. (*Contd.*)	SIDDHAPŪR EDICT I. (*Contd.*)	JAṬIṄGA-RĀMEŚVAR EDICT I. (*Contd.*)	MASKI EDICT I. (*Contd.*)
savacharaṃ sātireke tu kho	saṃva(cha)raṃ/ (5) [sātire]ke tu kho	....[sā]tireke........	sā(t)īre (ke)
saṃvacharaṃ (2) yaṃ mayā saṃghe	saṃvachare* [yaṃ] mayā saṃghe	....(4) (y)aṃ..ye [saṃghe]	(su)mi (sa)ṃgha(ṃ)
upayīte bāḍhaṃ ca me pakaṃte/	upayīte bāḍhaṃ (6) (ca) [me] pa(ka[ṃ]te	....ti..........	(upa)gate (bā)[ḍha]† mi up(a)-gate
Iminā cu kālena amisā samānā	Iminā cu kālena [a]misā samā-[nā]		pu(re) Jaṃbu-(3)-[dīpa]s(i) [ye amisā]* d(evā husu)
5 munisā Jaṃbudīpasi (3) misā	5 munisā (7) Jaṃbu[dīpas]i m[i]sā	5	5 te d(ā)ni misibhūtā
devehi pakamasa hi	devehi/ Pakamasa hi		
iyaṃ phale/ No hīyaṃ	iyaṃ phale/ No hi i-(8)-ya*	(h)i i(yaṃ)* (7)	
sakye mahātpeneva pāpotave/	sake (ma)[hatpa]n[e]va pāpo-[ta]ve		
Kāmaṃ tu kho	kāmaṃ tu kho		iya aṭhe
10 khudakena pi (4) paka(mamī)-	10 khudakena (9) pi (pa)[kamamī-	10	10 khuda-(4)-ke(na) (pi) dhama-yute(na)
ṇeṇa vipule svage sakye ārā-	nena] [v]i(p)ul[e] svage sak[e] ārā-		sake adhigatave
dhetave Etāyaṭhāya iyaṃ sā-	dhetave/ (10) Se etāyaṭhāya [i]-		na hevaṃ dakhitaviye
vaṇe sāvāpite (5)....mahātpā	(ya)ṃ sāvane sāvite Yathā khu-		(uḍā)-(5)-lake va ima adhiga-ch(e)yā
ca imaṃ pakame(yu) (t)i	(11)-(dak)[ā] mahātpā ca imaṃ (pa)ka-		ti (khudak)e (ca uḍ)ālake ca [taṃ
15 aṃtā ca me jāneyu ciraṭhitīke	15 meyu ti aṃtā ca (12)....cira-	15	15 vata-(6)-viyā hevaṃ ve kalaṃ-
ca iyaṃ (6)[pa]kame....Iyaṃ	ṭhitīke ca iyaṃ pakame hoti (13)....	(ca)*	bhada(k)e se (a)[ṭhe] (cilathi)-t(i)ke ca..
ca aṭhe vaḍhisiti vipulāṃ pi	va[ḍh]isiti v(i)pu[la]ṃ p[i]	[va](ḍhi)s[iti](10) vipulaṃ pi	va(ḍhi)-(7)-siti ca
ca vaḍhisiti avaradhiyā	ca vaḍhisiti a-(14)-varadhiya	....	

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* Hlz.

* Hlz.

* Hlz. † (uṭh-) *read* uṭ hānaṃ ca sumi (?). Hlz.

NORTHERN MINOR ROCK EDICTS. RŪPNĀTH EDICT I. (*Contd.*)	NORTHERN MINOR ROCK EDICTS. SAHASRĀM EDICT I. (*Contd*)	NORTHERN MINOR ROCK EDICTS. BAIRĀṬ EDICT I. (*Contd.*)	
diyaḍhiya vaḍhisata/ Iya ca aṭhe pavatisu le- khāpeta vālata hadha ca/ Athi (4) silāṭhubhe silāthaṃbhasi lākhāpetavaya ta*/ Etinā ca vayajanenā yāvataka tupaka ahāle savara vivasetavāyu† ti/ Vyuṭhenā sāvane kaṭe 256 sa (5) ta vivāsā ta*/ (6)	diyāḍhiyaṃ avaladhiyenā diyaḍhiyaṃ vaḍhisati/ Iyaṃ ca* s[āvane] vivuthena duve sapaṃnā lāti-(6)-satā vivuthā t[i] 256/ Ima ca aṭhaṃ pavatesu l[ikhāpa]yāthā* ya[ta]* (vā) a-(7)-th(i)* hetā silāthaṃbhā tata pi likh[ā](petavi)[yāthā]† (8)	[di]yaḍhiyaṃ vaḍhisati/ (8)	

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* *Read* to. Hlz. † -vā(ya) *read* vivāsetaviye. Hlz.

* Hlz. † likhāpayatha ti. Hlz.

SOUTHERN MINOR ROCK EDICTS. Brahmagirī Edict I. (*Contd.*)	SOUTHERN MINOR ROCK EDICTS. Siddhapūr Edict I. (*Contd.*)	SOUTHERN MINOR ROCK EDICTS. Jaṭiṅga-Rāmeśvar Edict I. (*Contd.*)	SOUTHERN MINOR ROCK EDICTS. Maski Edict I. (*Contd.*)
diyaḍhiyaṃ (7) (vaḍh)isiti/ Iyaṃ ca sāvaṇ(e) sāv[ā]p[i]te vyūthena 256	diyaḍhiyaṃ vaḍhisiti/ I(ya)ṃ (ca) sā(va)ṇe (15) (2)56/	(di)yaḍhiyaṃ....(11) I*[yaṃ] s(āvaṇe)* (vyu)thena 256/	diya(ḍhi)yaṃ* (hesati)†/ (8)
Edict II.	Edict II.	Edict II.	
5 Se hevaṃ devāṇaṃ piye (8) āha/ Mātā-	5 (Mā-)*	5 (He)vaṃ ca (12) (mā)tā-	
pitisu susūsitaviye*/ Hemeva garuta†	susūs(i)taviy[e]/ (16)......	pitusu [susu](si)taviye he(m)e(va)....	
prāṇesu drahyitavyaṃ/ Sacaṃ (9) vata-	....dra(hyi)tavyaṃ/ Sa[ca]ṃ vata-	[pr]ā[ṇ]esu (13) [dra]hyi[ta]v(y)aṃ sacaṃ vata-	
viyaṃ/ Se ime dhaṃmaguṇā pavatitaviyā/	viyaṃ/ Ime dhaṃmagu-(17)-na....../	viyaṃ (se)* i[me]....(14) hepavatitaviyā	
Hemeva aṃtevāsinā (10) ācariye apacā-	Hemeva aṃtevāsinā ca [ā](ca)riye apacā-	..ṃte.........(ta)va† ..(15)-	
10 yitaviye ñātikesu ca kaṃ yathārahaṃ*	10 yitaviye ñātikesu (18)..yathārahaṃ	10 taviya hemeva āca(riye) aṃtevāsinā......	
pavatitaviye (11) Esā porāṇā pa[ṃ]kiti	pavatitaviye/ Esā porāṇā paṃkiti	....(16)......porāṇā paki[ti]	
	di[ghā]vu(se) ca heme(va) (aṃte)vāsine	....sita‡ viye (17)	
	ca (19) ācariya apacāyitaviye	(ā)cariya aṃ ācariye‡ e ñātikā	
	ñātikesu yathārahaṃ* pavati-	te..ye‡ (18) [pava]ti-	
15	15 taviye/ *Esa porāṇā paṃ*-(20)-*kitī*	15 taviye esā [po]rā[ṇā] paṃkiti	
dīghāvuse* ca esa hevaṃ	*dighāvuse ca hemeva*‡	di(gh)ā[vuse] ca hemeva..śa.. esā..(19)ṃ..ya..va-	
		ti (tavi) ye* hevaṃme (dhaṃm)e* devānaṃ piyasa* (20)..	
esa kaṭaviye [ca]/ (12) idha Paḍena†	esa (ta)thā kaṭaviye ca Paḍena†	kaṭaviye [Pa]ḍena (likhita)ṃ	
likhita[ṃ] lipikareṇa (13)	....(21) lipikareṇa (22)	(21) [lipi]kareṇa (22)	

Brahmagirī: * Hlz. † garu(su). Capaḍena. Hlz.

Siddhapūr: * Hlz. † Capa-. Laddu. Hlz. ‡ Restored.

Jaṭiṅga-Rāmeśvar: * Hlz. † (svaa)ṃ na te s..t. va(s).. ‡ sita(v)iy(ā). ācariyaśa. ya(thāraha)ṃ. Hlz.

Maski: * Hlz. † he(vaṃ)ti. Hlz.

THE INSCRIPTIONS OF AŚOKA.

PILLAR INSCRIPTIONS.

PILLAR EDICTS.

Delhi-Toprā Edict I.

Devānaṃ piye Piyadasi lāja hevaṃ āhā saḍuvīsati-(1)-vasa-abhisitena me iyaṃ dhaṃmalipi likhāpitā (2) hidatapālate dusaṃpaṭipādaye aṃnata agāyā dhaṃmakāmatāyā (3) agāya palīkhāyā agāya susūsāyā agena bhayenā (4) agena usāhenā/ Esa cu kho mama anusathiyā (5) dhaṃmāpekhā dhaṃmakāmatā cā suve suve vaḍhitā vaḍhīsati cevā/ (6) Pulisā pi ca me ukasā cā gevayā cā majhimā cā anuvidhīyaṃtī (7) saṃpaṭipādayaṃti cā alaṃ capalaṃ samādapayitave hemevā aṃta-(8)-mahāmātā pi/ Esā hi* vidhi yā iyaṃ dhaṃmena pālanā dhaṃmena vidhāne (9) dhaṃmena

sukhiyanā dhaṃmena gotī ti

Edict II.

Devānaṃ piye Piyadasi lājā (10) hevaṃ āhā dhaṃme sādhū/ Kiyaṃ cu dhaṃme ti/ Apāsinave bahu kayāne (11) dayā dāne sace socaye/ Cakhudāne pi me bahuvidhe diṃne dupada-(12)-catupadesu pakhivālicalesu vividhe me anugahe kaṭe āpāna-(13)-dākhināye aṃnāni pi ca me bahūni kayānāni kaṭāni/ Etāye me (14) aṭhāye iyaṃ dhaṃmalipi likhāpitā hevaṃ anupaṭipajaṃtu cilaṃ-(15)-thitikā ca

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* Hlz.

PILLAR EDICTS.

Delhi-Miraṭ Edict I.

[pāla]naṃ dhaṃmena (1) vidhāne dha(ṃ)m[ena] ....

[su]khi(ya)[na] [dhaṃmena]....../ (2)

Edict II.

Devānaṃ piye Piyadasi lājā hev[aṃ]..dhaṃme sādh(u)/ Kiyaṃ.. -(m)e ti* (3) Apāsinave bahu kayāne dayā dāne sace (so)caye/ (Cakhudā)naṃ pi me (4) bahuvidhe diṃne dupadacatupadesu pakhivālicale[su] (vividhe me anu)-(5)-gahe kaṭe āpānadākhināye aṃnāni pi ca me bahū(ni) [ka](yānāni) (6) kaṭāni/ Etāye me aṭhāye iyaṃ dhaṃmalipi li(khāpitā)..(7) anupaṭipajaṃtū cila(ṃthi)tikā ca

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* Hlz.

PILLAR EDICTS.

Allahabad-Kauśāṃbī Edict I.

Devānaṃ piye Piyadasī lājā hevaṃ āhā saḍuvīsativasābhisitena me iyaṃ dhaṃmalipi likhāpitā hidatapālate dusaṃpaṭipād(a)y(e) (1) aṃnata agāya dhaṃmakāmatāya agāya palīkhāya agāya susūsāyā agena bhayena (age)na usāhena/ Esa cu kho mama anusathiyā (2) dhaṃmāpekhā dhaṃmakāmatā ca suve suve vaḍhitā vaḍhisati cevā/ Pulisā pi me ukasā ca gevayā ca majhimā ca anuvidhīyaṃti saṃpaṭipādayaṃti ca (3) alaṃ capalaṃ samādapayitave hemeva* aṃtamahāmātā pi/ Esā hi vidhi yā iyaṃ dhaṃmena pālanā dhaṃmena vidhāne dhaṃmen(a)

sukhīyanā dhaṃmena guti ti cu*/ (4)

Edict II.

Devānaṃ piye Piyadasī lājā hevaṃ āhā dhaṃme sādhu/ Kiyaṃ cu dhaṃme ti/ Apāsinave bahu kayāne dayā dāne sace socaye/ Cakhudāne pi me (5) bahuvidhe diṃne dupadacatupadesu pakhivālicalesu vividhe me anugahe kaṭe āpānadakhināye aṃnāni pi ca me bahuni kayānāni kaṭāni (6) Etāye me aṭhāye iyaṃ dhaṃmalipi likhāpitā hevaṃ anupaṭipajaṃtu cilaṭhitīkā ca

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* hemmeva. ca. Hlz

PILLAR EDICTS.

Rādhiā Edict I (= Lauṛiyā Ararāj).

Devānaṃ piye Piyadasi lāja hevaṃ āha saḍuvīsativasābhisitena me iyaṃ dhaṃmalipi (1) likhāpita hidatapālate dusaṃpaṭipādaye aṃnata agāya dhaṃmakāmatāy(a) agāya palīkhāya (2) agāya susūsāya agena bhayena agena usāhena/ Esa cu kho mama anusathiya dhaṃmapekha (3) dhaṃmakāmatā ca suve suve vaḍhitā vaḍhisati ceva/ Pulisā pi me ukasā ca gevayā ca majhimā ca anuvidhīyaṃti (4) saṃpaṭipādayaṃti ca alaṃ capalaṃ samādapayitave hemeva aṃtamahāmātā pi/ Esā hi vidhi yā iyaṃ dhaṃmena pālana (5) dhaṃmena vidhāne dhaṃmena sukhīyana dhaṃmena gotī ti/ (6)

Edict II.

Devānaṃ piye Piyadasi lāja hevaṃ āha dhaṃme sādhu/ Kiyaṃ cu dhaṃme ti/ Apāsinave bahu kayāne daya dāne sace (7) soceye ti/ Cakhudāne pi me bahuvidhe diṃne dupadacatupadesu pakhivālicalesu vividhe me anugahe kaṭe (8) āpānadakhināye aṃnāni pi ca me bahūni kayānāni kaṭāni/ Etāye me aṭhāye iyaṃ dhamalipi likhāpita hevaṃ (9) anupaṭipajaṃtu cilaṃthitīkā ca

PILLAR EDICTS.

Māthiā Edict I (= Lauṛiyā Nandangarh).

Devānaṃ piye Piyadasi lāja hevaṃ āha saḍuvīsativasābhisitena me iyaṃ (1) dhaṃmalipi likhāpita hidatapālate dusaṃpaṭipādaye aṃnata agāya dhaṃmakāmatāya (2) agāya palīkhāya agāya susūsāya agena bhayena agena usāhena/ Esa cu kho mama (3) anusathiya dhaṃmāpekha dhaṃmakāmatā ca suve suve vaḍhita vaḍhisati ceva/ Pulisā pi me (4) ukasā ca gevayā ca majhimā ca anuvidhīyaṃti saṃpaṭipādayaṃti ca alaṃ capalaṃ samādapayitave (5) hemeva aṃtamahāmātā pi/ Esā hi vidhi yā iyaṃ dhaṃmena pālana dhaṃmena vidhāne dhaṃmena sukhīyana (6) dhaṃmena gotī ti/ (7)

Edict II.

Devānaṃ piye Piyadasi lāja hevaṃ āha dhaṃme sādhu/ Kiyaṃ cu dhaṃme ti/ Apāsinave bahu kayāne (8) daya dāne sace soceye ti/ Cakhudāne pi me bahuvidhe diṃne dupadacatupadesu pakhi-(9)-vālicalesu vividhe me anugahe kaṭe āpānadakhināye aṃnāni pi ca me bahūni kayānāni (10) kaṭāni/ Etāye m(e) aṭhāye iyaṃ dhaṃmalipi likhāpita hevaṃ anupaṭipajaṃtu cilaṃthitīkā ca

PILLAR EDICTS.

Rāmpurvā Edict I.

Devānaṃ piye Piyadasi lāja hevaṃ āha saḍuvīsativasābhisitena me iyaṃ dhaṃmalipi likhāpita hidatapālate (1) dusaṃpaṭipādaye aṃnata agāya dhaṃmakāmatāya agāya palīkhāya agāya susūsāya agena bhayena agena usāthena (2) Esa cu kho mama anusathiya dhaṃmāpekha dhaṃmakāmatā ca suve suve vaḍhita vaḍhisati ceva pulisā pi me ukasā ca (3) gevayā ca majhimā ca anuvidhīyaṃti saṃpaṭipādayaṃti ca alaṃ capalaṃ samādapayitave hemeva aṃtamahāmātā pi/ Esā hi vidhi (4) yā iyaṃ dhaṃmena pālana dhaṃmena vidhāne dhaṃmena sukhīyana dhaṃmena gotī ti/ (5)

Edict II.

Devānaṃ piye Piyadasi lāja hevaṃ āha dhaṃme sādhu/ Kiyaṃ cu dhaṃme ti apāsinave bahu kayāne daya dāne sace soceye ti cakhudāne pi me (6) bahuvidhe di[ṃ]ne dupadacatupadesu pakhivālicalesu vividhe me anugahe kaṭe āpānadākhināye aṃnāni pi ca me bahūni kayānāni kaṭāni (7) Etāye me aṭhāye iyaṃ dhaṃmalipi likhāpita hevaṃ anupaṭipajaṃtu cilaṃṭhitīkā ca

PILLAR EDICTS.

Delhi-Toprā Edict II. *(Contd.)*

hotū tī ti/ Ye ca hevaṃ sampaṭipajīsati se sukaṭaṃ kachatī ti/ (16)

Edict III.

Devānaṃ piye Piyadasi lāja hevaṃ ahā kayānaṃmeva dekhati iyaṃ me (17) kayāne kaṭe ti/ No mina pāpaṃ dekhati iyaṃ me pāpe kaṭe ti iyaṃ vā āsinave (18) nāmā ti/ Dupaṭivekhe cu kho esā/ Hevaṃ cu kho esa dekhiye imāni (19) āsinavagāmīni nāma atha caṃḍiye niṭhūliye kodhe māne isyā (20) kālanena va hakaṃ mā palibhasayisaṃ/ Esa bāḍha dekhiye iyaṃ me (21) hidatikāye iyaṃ mana me pālatikāye/ (22)

Edict IV.

Devānaṃ piye Piyadasi lāja hevaṃ āhā saḍuvīsativasa-(1)-abhisitena me iyaṃ dhaṃmalipi likhāpitā Lajūkā me (2) bahūsu pānasatasahasesu janasi āyatā tesaṃ ye abhihāle vā (3) daṃḍe vā atapatiye me kaṭe kiṃti lajūkā asvatha abhītā (4) kaṃmāni pavatayevū janasa jānapadasā hitasukhaṃ upadahevū (5) anugahinevu cā/ Sukhīyanadukhīyanaṃ jānisaṃti dhaṃmayutena ca (6) viyovadisaṃti janaṃ jānapadaṃ kiṃti hidataṃ ca pālataṃ ca (7)

PILLAR EDICTS.

Delhi-Mīraṭ Edict II. *(Contd.)*

hotū (ti)/ Ye ca he[vaṃ] [sampaṭipajī]-(8)-sati se sukaṭaṃ ka(cha)tī ti/ (9)

Edict III.

Devānaṃ piye Piyadasi lājā hevaṃ āhā kayānaṃmeva d(ekha[ti] . . m[e] (10) kayāne kaṭe ti/ No minā pāpaṃ dekhati (i)yaṃ me pāpe* ka(ṭe ti iyaṃ v)[a] (11) āsinave nā(mā) ti/ Dupativekhe cu kho esā/ Hevaṃ cu kho* [e](sā)(d)ekhiye(12)(i)māni āsinavag(āmīni) nāma atha caṃḍiye niṭhūliye kodhe (13) māne isyā kālanena v(a) hakaṃ mā palibha(sa)yisa[ṃ]/ . . bāḍhaṃ (14) dekhiye iyaṃ [m]e (hidati)kāye iyaṃ me pālatikāye/ (15)

Edict IV.

PILLAR EDICTS.

Allahabad-Kauśāṃbī Edict II. *(Contd.)*

hotū ti/ Ye ca hevaṃ sampaṭipajisati se sukaṭaṃ kachatī ti/ (7)

Edict III.

Devānaṃ piye Piyadasī lājā hevaṃ āhā kayānameva dekhati iyaṃ me kayāne kaṭe ti/ No mina pāpakaṃ dekhati iyaṃ me pāpake kaṭe ti iyaṃ vā āsinave nāmā ti (8). . . . .

Edict IV.

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* Hlz.

PILLAR EDICTS.

Rādhiā Edict II (= Lauṛiyā Ararāj.) (*Contd.*)

hotū ti/ Ye ca hevaṃ sampaṭipajisati se sukaṭaṃ kachati ti/ (10)

Edict III.

Devānaṃ piye Piyadasi lāja hevaṃ āha kayānaṃmeva dekhaṃti iyaṃ me kayāne kaṭe ti/ No mina pāpaṃ dekhaṃti iyaṃ me pāpe kaṭe ti (11) iyaṁ va āsinave nāmā ti/ Dupaṭivekhe cu kho esa/ Hevaṃ cu kho esa dekhiye imāni āsinavagāmīni nāmā ti atha caṃḍiye (12) niṭhūliye kodhe māne isya kālanena va hakaṃ mā palibhasayisaṃ ti/ Esa bāḍhaṃ dekhiye iyaṃ me hidatikāye iyaṃ mana me pālatikāye ti/ (13)

Edict IV.

Devānaṃ piye Piyadasi lāja hevaṃ āha saḍuvīsativasābhisitena me iyaṃ dhaṃmalipi likhāpita/ Lajūkā me bahūsu pānasatasahasesu (14) janasi āyata tesaṃ ye abhihāle va daṃḍe va atapatiye me kaṭe kiṃti lajūka asvatha abhīta kaṃmāni pavatayevū ti janasa jānapadasa (15) hitasukhaṃ upadahevu anugahinevu ca/ Sukhīyana-dukhīyanaṃ jānisaṃti dhaṃmayutena ca viyovadisaṃti janaṃ jānapadaṃ kiṃti hidataṃ ca (16) pālataṃ ca

PILLAR EDICTS.

Māthiā Edict II (= Lauṛiyā Nandangaṛh.) (*Contd.*)

hotū ti/ (11) Ye ca hevaṃ sampaṭipajisati se sukaṭaṃ kachati/ (12)

Edict III.

Devānaṃ piye Piyadasi lāja hevaṃ āha kayānaṃmeva dekhaṃti iyaṃ me kayāne kate ti/ No mina pāpaṃ (13) d(e)khaṃti iyaṃ me pāpe kaṭe ti iyaṃ va āsinave nāmā ti/ Dupaṭivekhe cu kho esa/ Hevaṃ cu kho esa dekhiye (14) imāni āsinavagāmīni* nāmā ti atha ca(ṃ)ḍiye niṭhūliye kodhe māne isya kālanena va hakaṃ (15) mā palibhasayisaṃ ti/ Esa bāḍhaṃ dekhiye iyaṃ me hidatikāye iyaṃ mana me pālatikāye ti/ (16)

Edict IV.

Devānaṃ piye Piyadasi lāja hevaṃ āha saḍuvīsativas(ā)bhisitena me iyaṃ dhaṃmalipi likhāpita/ Lajūkā me (17) bahūsu pānasatasahasesu janasi āyata tesaṃ ye abhihāle va daṃḍe va atapatiye me kaṭe kiṃti lajūka asvatha (18) abhīta kaṃmāni pavatayevū ti janasa jānapadasa hitasukhaṃ upadahevū anugahinevu ca/ Sukhīyana-dukhīyanaṃ (19) jānisaṃti dhaṃmayutena ca viyovadisaṃti janaṃ jānapadaṃ kiṃti hidataṃ ca pālataṃ ca

PILLAR EDICTS.

Rāmpurvā Edict II. (*Contd.*)

hotū ti ye ca hevaṃ sampaṭipajisati se sukaṭaṃ kachatī ti (8)

Edict III.

Devānaṃ piye Piyadasi lāja hevaṃ āha kayānaṃmeva dekhaṃti iyaṃ me kayāne kaṭe ti no mina pāpaṃ dekhaṃti iyaṃ me pāpe kaṭe ti (9) iyaṃ va āsinave nāmā ti/ Dupaṭivekhe cu kho esa/ Hevaṃ cu kho esa dekhiye imāni āsinavagāmīni nāmā atha caṃḍiye niṭhuliye (10) kodhe māne isya kālanena va hakaṃ mā palibhasayisaṃ esa bāḍhaṃ dekhiye iyaṃ me hidatikāye iyaṃ mana me pālatikāye ti (11)

Edict IV.

Devānaṃ piye Piyadasi lāja hevaṃ āha saḍuvīsativasābhisitena me iyaṃ dhaṃmalipi likhāpita lajūkā me bahūsu pānasatasahasesu (12) janasi āyata tesaṃ ye abhihāle va daṃḍe va atapatiye me kaṭe kiṃti lajūka asvatha abhīta kaṃmāni pavatayevū ti janasa jānapadasa (13) hitasukhaṃ upadahevu anugahinevu ca/ Sukhīyana-dukhīyanaṃ jānisaṃti dhaṃmayutena ca viyovadisaṃti janaṃ jānapadaṃ kiṃti hidataṃ ca pālataṃ ca (14)

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* Hlz.

PILLAR EDICTS. DELHI-TOPRĀ EDICT IV. (*Contd.*)	PILLAR EDICTS. DELHI-MĪRAṬ EDICT IV. (*Contd.*)	PILLAR EDICTS. ALLAHABAD-KAUŚĀṂBĪ EDICT IV. (*Contd.*)
ālādhayevū ti/ Lajūkā pi laghaṃti		
paṭicaliṭave maṃ pulisāni pi me (8)		
chaṃdaṃnāni paṭicalisaṃti te pi ca		
kāni viyovadisaṃti yena maṃ lajūkā	(lajūkā)	
(9) caghaṃti ālādhayitave/ Athā	caghaṃti (ā)lā(dhayitave)/ (2)....	
hi pajaṃ viyatāye dhātiye nisijitu	............tu	
(10) asvathe hoti/ Viyata dhāti	asva(ṭhe ho)ti/ (3) (Viya)[ta]....	
caghati me pajaṃ sukhaṃ palihaṭave (11)	............[pa]li(ha)ṭave	
hevaṃ mamā lajūkā kaṭā jānapadasa hita-	h(e)vaṃ mamā (4) lajūk(ā)......[hita-	
sukhāye yena ete abhītā (12) asvatha	sukhā]ye yena ete abhītā (5) asvatha	
saṃtaṃ avimanā kaṃmāni pavatayevū ti/	saṃ[taṃ].............(pa)vatayevū ti/	
Etena me lajūkānaṃ (13) abhīhāle	Etena me (6) [la](j)ūkānaṃ	..*(kānaṃ abhihāle
va daṃḍe vā atapatiye kaṭe/ Ichi-	..atapatiye (kaṭe)/ (7) Ichi-	vā daṃḍe vā atapa)t[i]y(e kaṭe)/ (I)ch(i)
taviye hi esā kiṃti (14) viyohālasa-	tavi[ye]...........[viyo]hālasa-	t(a)v(i)y(e) h(i e)s(a) k(iṃ)t(i)* [viyo]hālasa-
matā ca siya daṃḍasamatā cā/ Ava	matā c(a) siyā (8) daṃḍasa(ma)[tā]....	matā cā siyā daṃḍasamatā ca/ Āva*
ite pi ca me āvuti (15) baṃdhana-	....(me) āvuti baṃdhana-	ite pi ca me āvuti baṃḍhana-
badhānaṃ munisānaṃ tīlitadaṃḍānaṃ pata-	ba(dhā)naṃ (9) munisāna(ṃ)......[pata]-	badhānaṃ munisānaṃ tīlītadaṃḍānaṃ pata-
vadhānaṃ tiṃni divasāni me (16) yote	vadhānaṃ tiṃni divasāni (m)e (10) yote	vadhānaṃ tiṃni divasāni yote
diṃne/ Nātikā va kāni nijhapayisaṃti	diṃne/ ..[nijha]payisaṃ(t)i	diṃne (17)....va kāni nijhapayisaṃti
jīvitāye tānaṃ (17) nāsaṃtaṃ vā	jīvitāye tānaṃ (11) nāsaṃtaṃ vā	jīvitāye tānaṃ nāsaṃtaṃ vā
nijhapayitā dānaṃ dāhaṃti pālatikaṃ	ni[jhapayitā]..[dāhaṃ]ti pālatikaṃ (12)	nijhapayitā dānaṃ dāhaṃti pālatikaṃ
upavāsaṃ vā kachaṃti/ (18) Ichā hi	u(pa)vāsaṃ vā ka[chaṃti]	upavāsaṃ vā kachaṃti/ (18)....
me hevaṃ niludhasi pi kālasi pālataṃ	....hevaṃ niludhasi pi (k)ālasi (13)	me hevaṃ niludhasi pi kālasi pālata
ālādhayevū ti janasa ca (19) vaḍhati	(p)ālataṃ ālādhay[evū]..vaḍhati	ālādhayevu janasa ca vaḍhati
vividhe dhaṃmacalane saṃyame dānasavibhāge ti/ (20)	vividhe dhaṃmacalane saṃyame dā(na)[savibhāge] ../ (15)	vividhe dhaṃmacalane sayame dānasavibhāge/ (19)

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* Hlz.

PILLAR EDICTS. Rādhiā Edict IV (= Lauṛiyā Ararāj.) (*Contd.*)	PILLAR EDICTS. Māthiā Edict IV (= Lauṛiyā Nandangaṛh.) (*Contd.*)	PILLAR EDICTS. Rāmpurvā Edict IV. (*Contd.*)
ālādhayevu/ Lajūkā pi laghaṃti	ālādhayevū ti/ Lajūkā pi laghaṃti (20)	ālādhayevū ti/ Lajūkā pi laghaṃti
paṭicalitave maṃ pulisāni pi me	paṭicalitave maṃ pulisāni pi me	paṭicalitave maṃ pulisāni pi me
chaṃdaṃnāni paṭicalisaṃti te pi ca	chaṃdaṃnāni paṭicalisaṃti te pi ca	chaṃdaṃnāni paṭicalisaṃti te pi ca
kāni viyovadisaṃti yena maṃ (17) lajūka	kāni viyovadisaṃti yena maṃ lajūka	kāni viyovadisaṃti yena maṃ lajūka
caghaṃti ālādhayitave/ Athā	caghaṃti ālādhayitave/ (21) Athā	(15) caghaṃti ālādhayitave/ Athā
hi pajaṃ viyatāye dhātiye nisijitu	hi pajaṃ viyatāye dhātiye nisijitu	hi pajaṃ viyatāye dhātiye nisijitu
asvathe hoti viyata dhāti	asvathe hoti viyata dhāti	asvathe hoti viyata dhāti
caghati me pajaṃ sukhaṃ palihaṭave	caghati me pajaṃ sukhaṃ palihaṭave ti	caghati me pajaṃ sukhaṃ palihaṭave
ti (18) hevaṃ mama lajūka kaṭa jānapa-	(22) hevaṃ mama lajūka kaṭa jānapa-	ti hevaṃ mama lajūka kaṭa (16) jānapa-
dasa hitasukhāye yena ete abhīta asva-	dasa hitasukhāye y(e)na ete abhīta asva-	dasa hitasukhāye yena ete abhīta asva-
thā saṃtaṃ avimana kaṃmāni pavatayevū	thā saṃtaṃ avimana kaṃmāni pavatayevū	thā saṃtaṃ avimana kaṃmāni pavatayevū
ti/ Etena me lajūkānaṃ abhihāle	ti (23) Etena me lajūkānaṃ abhihāle	ti etena me lajūkānaṃ abhihāle
va (19) daṃḍe va atapatiye kaṭe/ Ichi-	va daṃḍe va atapatiye kaṭe/ Ichi-	va daṃḍe va atapatiye kaṭe (17) Ichi-
taviye hi esa kiṃti viyohālasa-	taviye hi esa kiṃti viyohālasa-	taviye hi esa kiṃti viyohālasa-
matā ca siya daṃḍasamatā ca/ Āvā	mata ca siya daṃḍasamatā ca/ (24) Āvā	matā ca siya daṃḍasamatā ca āva
ite pi ca me āvuti baṃdhana-	ite pi ca me āvuti baṃdhana-	ite pi ca me āvuti baṃdhana-
badhānaṃ (20) munisānaṃ tīlitadaṃḍānaṃ	badhānaṃ munisāna(ṃ) tīlitadaṃḍānaṃ pata-	badhānaṃ munisānaṃ tīlitadaṃḍānaṃ pata-
patavadhānaṃ tiṃni divasāni me yote	vadhānaṃ tiṃni divasāni me yote	vadhānaṃ (18) tiṃni divasāni me yote
diṃne/ Nātikā va kāni nijhapayisaṃti	diṃne/ Nātikā va kāni (25) nijhapayisaṃti	diṃne/ Nātikā va kāni nijhapayisaṃti
jīvitāye tānaṃ nāsaṃtaṃ va (21)	jīvitāye tānaṃ nāsaṃtaṃ va	jīvitāya tānaṃ nāsaṃtaṃ va
nijhapayitave dānaṃ dāhaṃti pālatikaṃ	nijhapayitave dānaṃ dāhaṃti pālatikaṃ	nijhapayitave dānaṃ dāhaṃti pālatikaṃ
upavāsaṃ va kachaṃti/ Ichā hi	upavāsaṃ va kachaṃti/ Ichā hi	upavāsaṃ va kachaṃti (19) Ichā hi,
me hevaṃ niludhasi pi kālasi pālataṃ	me hevaṃ (26) niludhasi pi kālasi pāla-	me hevaṃ niludhasi pi kālasi pālataṃ
ālādhayevū ti (22) janasa ca vaḍhati	taṃ ālādhayevū ti janasa ca vaḍhati	ālādhayevū ti janasa ca vaḍhati
vividhe dhaṃmacalane sayame dānasaṃvibhāge ti (23)	vividhe dhaṃmacalane sayame dānasavibhāge ti (27)	vividhe dhaṃmacalane sayame dānasavibhāge ti/ (20)

PILLAR EDICTS.

Delhi-Toprā Edict V.

Devānaṃ piye Piyadasi lāja hevaṃ
ahā saḍuvīsativasa (1) abhisitena me
imāni jātāni avadhiyāni kaṭāni se*
yathā (2) suke sālikā alune cakavāke
haṃse naṃdīmukhe gelāṭe (3) jatūkā
ambākapīlikā daḍī* anaṭhikamache veda-
veyake (4) gaṃgāpupuṭake saṃkujamache
kaphaṭasayake paṃnasase simale (5)
saṃḍake okapiṃḍe palasate setakapote
gāmakapote (6) save catupade ye paṭi-
bhogaṃ no eti na ca khādiyati/
....[nān]i (7) eḍakā* cā sūkalī
cā gabhinī va pāyamīnā va avadh(i)y[a]
p[o]take (8) pi ca kāni āsaṃ-
māsike/ Vadhikukuṭe no kaṭaviye/
Tuse sajīve (9) no jhāpetaviye/ Dāve
anaṭhāye vā vihisāye vā no jhāpe-
taviye (10) jīvena jīve no pusitaviye/
Tīsu cātuṃmāsīsu tisāyaṃ
puṃnamāsiyaṃ (11) tiṃni divasāni cāvu-
dasaṃ paṃnaḍasaṃ paṭipadāye dhuvāye
cā (12) anuposathaṃ mache avadhiye
no pi viketaviye/ Etāni yeva
divasāni (13) nāgavanasi kevaṭabhogasi
yāni aṃnāni pi jīvanikāyāni (14)
no haṁtaviyāni/ Aṭhamīpakhāye cāvu-

dasāye paṃnaḍasāye tisāye (15) punā-
vasune tīsu cātuṃmāsīsu sudivasāye
gone no nīlakhitaviye (16) ajake eḍake

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* seyathā. daḷī. eḷakā. Hlz

PILLAR EDICTS.

Delhi-Mīraṭ Edict V.

(a)v[a]dh[i]y[a]
p[o]t[a]k[e] pi ca kāni (1) [āsaṃ-
māsi]ke/ (Vadhi)kukuṭe no kaṭaviye/
Tuse sa(jīve) (2) ..[jhāpe](taviye)/ Dāve
ana(ṭh)āye vā vihisāye vā no (3) (jhāpe-
taviye) jīvena jīve no pusitaviye/
Tīsu cātuṃmāsīsu (4) tisāya(ṃ)
puṃnamā(si)yaṃ tiṃni divasāni cāvu-
dasaṃ paṃnaḍasaṃ (5) paṭipadā[ye] dhuvā-
ye* ca anuposathaṃ mache avadhiye
no pi (6) viketaviye/ Etāni yeva
divasāni nāgavanasi kevaṭabhogasi
(7) (yā)[ni] a[ṃnā](ni) pi jīvanikāyāni
no (ha)ṃtaviyāni (8) Aṭham(ī)[pakhā]ye
cāvu-
dasāye paṃnaḍasāye tisāye (9) punā-
vasune tīsu cātuṃmāsīsu sudivasāye
g(o)ne (10) (no ni)la(khi)taviye ajake eḍake*

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* dhruvāye. eḷake. Hlz.

PILLAR EDICTS.

Allahabad-Kauśāṃbī Edict V.

[Devānaṃ] piye Piyadasī lājā hevaṃ
āhā saḍuvīsativasābhisitena me
imāni jātāni avadhiyāni kaṭāni se†
yatha suke sālikā alune cakavāke
..(20) [naṃdī]mukhe gelāṭe jatūke†
aṃbākipilikā duḍī anaṭhikamache veda-
veyake gaṃgāpupuṭake saṃkujamache
kaphaṭa[saya]ke paṃnasase simale
sa[ṃḍake] (21)..............[seta]kapote
gāmakapote save catupade ye paṭi-
bhogaṃ (no)*
nā[ni]
pāyamī[nā] (22)

.. sajīve
.. no jhā[pe-
taviye]

.. (n)i* cā(vu-
da)saṃ paṃcada(saṃ)

.. [E](tāni)

.. [A]ṭha[mīpakhāye]

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* Hlz. † seyatha. jatūk(ā). Hlz.

PILLAR EDICTS.

RĀDHIĀ EDICT V (= Lauṛiya Ararāj).

Devānaṃ piye Piyadasi lāja hevaṃ
āha saḍuvīsativasābhisitasa me
imāni pi jātāni avadhyāni (1) kaṭāni se*
yatha suke sālika alune cakavāke
haṃse naṃdīmukhe gelāṭe jatūka (2)
aṃbākapilika duḍi* anaṭhikamache veda-
veyake gaṃgāpupuṭake saṃkujamache
kaphaṭaseyake (3) paṃnasase simale
saṃḍake okapiṃḍe palasate setakapote
gāmakapote save catupade (4) ye pati-
pogaṃ no eti na ca khādiyati/
Ajakā nāni eḍakā ca sūkalī
ca gabhinī va pāyaminā va (5) avadhya
potake ca kāni āsaṃ-
māsike Vadhikukuṭe no kaṭaviye/
Tuse sajīve no jhāpayitaviye/ Dāve (6)
anaṭhāye va vihisāye va no jhāpayi-
taviye jīvena jīve no pusitaviye/
Tīsu cātuṃmāsīsu tisyaṃ (7)
puṃnamāsiyaṃ tiṃni divasāni cāvu-
dasaṃ paṃnaḍasaṃ* paṭipadaṃ dhuvāye
ca anuposathaṃ mache avadhye
no pi (8) viketaviye Etāni yeva
divasāni nāgavanasi kevaṭabhogasi
yāni aṃnāni pi jīvanikāyāni (9)
no haṃtaviyāni/ Aṭhamipakhāye cāvu-
dasāye paṃnaḍasāye tisāye punā-
vasune tīsu cātuṃmāsīsu (10) sudivasāye

gone no nīlakhitaviye ajake eḍake*

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* seyatha. duḷi. -ḷasaṃ. eḷake. Hlz.

PILLAR EDICTS.

MĀTHIĀ EDICT V (= Lauṛiya Nandangarh).

Devānaṃ piye Piyadasi lāja hevaṃ
āha saḍuvīsativasābhisitasa me
imāni pi (1) jātāni avadhyāni kaṭāni se*
yathā suke sālika alune cakavāke
haṃse (2) naṃdīmukhe gelāṭe jatūka
aṃbākapilika duḍi* anaṭhikamache veda-
veyake (3) gaṃgāpupuṭake saṃkujamache
kaphaṭaseyake paṃnasase simale
saṃḍake okapiṃḍe (4) palasate setakapo-
te gāmakapote save catupade ye paṭi
bhogaṃ no eti na ca khādiyati (5)
Ajakā nāni eḍakā ca sūkalī
ca gabhinī va pāyaminā va avadhya
potake ca kāni (6) āsaṃ-
māsike/ Vadhikukute no kaṭaviye/
Tuse sajīve no jhāpayitaviye/ Dāve
anaṭhāye va (7) vihisāye va no jhāpayi-
taviye jīvena jīve no pusitaviye
Tīsu cātuṃmāsīsu tisiyaṃ (8)
puṃnamāsiyaṃ tiṃni divasāni cāvu-
dasaṃ paṃnaḍasaṃ* paṭipadaṃ dhuvāye
ca anuposathaṃ mache avadhye (9)
no pi viketaviye/ Etāni yeva
divasāni nāgavanasi kevaṭabhogasi
yāni aṃnāni pi (10) jīvanikāyāni
no haṃtaviyāni/ Aṭhamipakhāye cāvu-
dasāye paṃnaḍasāye* tisāye punā-
vasune (11) tīsu cātuṃmāsīsu sudivas-
āye
gone no nīlakhitaviye ajake eḍake*

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* seyatha. duḷi. -ḷasaṃ, -ḷasāye. eḷake. Hlz.

PILLAR EDICTS.

RĀMPURVĀ EDICT V.

Devānaṃ piye Piyadasi lāja hevaṃ
āha saḍuvīsativasābhisitena me
imāni pi jātāni avadhyāni katāni se*
yatha (1) suke sālika alune cakavāke
haṃse naṃdīmukhe gelāṭe jatūke
aṃbākapilika duḍi* anaṭhikamache veda-
veyake (2) gaṃgāpupuṭake saṃkujamache
kaphaṭaseyake paṃnasase simale
saṃḍake okapiṃḍe palasate setakapote
(3) gāmakapote save catupade ye paṭi-
bhogaṃ no eti na ca khādiyati
Ajakā nāni eḍakā* ca sūkalī
ca gabhinī va (4) pāyaminā va avadhya
potake ca kāni āsaṃ-
māsike Vadhikukuṭe no kaṭaviye/
Tuse sajīve no jhāpayitave/ (5) Dāve
anaṭhāye va vihisāye va no jhāpayi-
taviye jīvena jīve no pusitaviye
tīsu cātuṃmāsīsu tisyaṃ
puṃnamāsiyaṃ (6) tiṃni divasāni cāvu-
dasaṃ paṃnaḍasaṃ dhuvāye
ca anuposathaṃ mache avadhye
no pi viketaviye/ Etāni yeva (7)
divasāni nāgavanasi kevaṭabhogasi
yāni aṃnāni pi jīvanikāyāni
no haṃtaviyāni aṭhamipakhāye cāvu-
dasāye (8) paṃnaḍasāye tisāye punā
vasune tīsu cātuṃmāsīsu sudivasāye

gone no nilakhitaviye ajake eḍake*

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* seyatha. duḷi. eḷakā, eḷake. Hlz.

PILLAR EDICTS.

Delhi-Toprā Edict V. (*Contd.*)

sūkale e vā pi aṃne nīlakhi-
yati no nīlakhitaviye/ (17) Tisāye
punāvasune cātuṃmāsiye cātuṃmāsipa-
khāye
asvasā gonasā (18) lakhane no kaṭa-
viye/ Yāva saḍuvīsativasa abhisitena
me etāye (19) a(ṃ)talikāye paṃna-
vīsati baṃdhanamokhāni kaṭāni/ (20)

Edict VI.

Devānaṃ piye Piyadasi lāja hevaṃ
ahā duvāḍasa-(1)-vasaabhisitena me
dhaṃmalipi likhāpitā lokasā (2) hita-
sukhāye se taṃ apahaṭā taṃ taṃ
dhaṃmavaḍhi pāpovā (3) Hevaṃ lokasā
hitasukhe ti paṭivekhāmi atha
iyaṃ (4) nātisu hevaṃ patiyāsaṃnesu
hevaṃ apakaṭhesu (5) kimaṃ kāni
sukhaṃ avahāmī ti tatha ca vidahāmi/
Hemevā (6) savanikāyesu paṭi-
vekhāmi/ Savapāsaṃḍā pi me pūjitā
(7) vividhāya pūjāyā/ E cu iyaṃ
atunā* pacūpagamane (8) se me mokhya-
mate/ Saḍuvīsativasa abhisitena
me (9) iyaṃ dhaṃmalipi likhāpitā (10)

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* at(a)nā. Hlz. (Fleet).

PILLAR EDICTS.

Delhi-Mīraṭ Edict V. (*Contd.*)

sukale e vā pi (11) aṃ(ne nīlakhi)-
yati (no) nīlakhitaviye/ Tisāye
punāvasune (12) cātuṃmāsiye cātu(ṃmā)-
sipakhāye
asvasā gonasā lakhane (13) no
[kaṭa]viye/ Yāva saḍuvīsati(va)sa abhisite-
na me etāye (14) aṃtalikāye paṃna-
vī(sa)ti baṃdhanamokhāni kaṭānī/ (15)

*-ūpagamane se me mokhya-
mate/ Saḍu. . . . . . isitena
me iyaṃ dhaṃmali(pi) li-*

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* Hlz.

PILLAR EDICTS.

Allahabad-Kauśāṃbī Edict V. (*Contd.*)

l(a)khane no kaṭa-
(viye)/ (Yāva) sa[ḍuvīsativasaabhisite-
na]
(27)

Edict VI.

[Devānaṃ piye] Piyadasī lā[jā]. .

t(aṃ)*
[dhaṃmavaḍh]i pā[povā]/ Hevaṃ (lokasa)*
(28) hitasukhe ti paṭivekhāmi atha
iyaṃ*[nā](tisu). .(va)ṃ*[pati]āsaṃne(su)
hevaṃ apaka[ṭhesu] kimaṃ (k)ā(ni)*
. . . .[vi]da(hā)mi/
Hevaṃmeva sava[nikā]yesu paṭi-
vekhāmi/ (29) Savapāsaṃḍā pi me pūjitā
vividhāya pūjāyā/ E cu iyaṃ
atanā pacupagamane se me mukhya-
mute/. . . . .
. . . .[dhaṃma]lipi likhāpitā ti/ (30)

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* Hlz.

PILLAR EDICTS.

Rādhiā Edict V (=Lauṛiya Ararāj). (*Contd.*)

sūkale e vā pi aṃne nīlakhi-
yati no nīlakhitaviye/ (11) Tisāye
punāvasune cātuṃmāsiye cātuṃmāsipa-
khāye
asvasa gonasa lakhane no kaṭa-
viye/ (12) Yāva saḍuvīsativasābhisitasa
me etāye aṃtalikāye paṃna-
vīsati baṃdhanamokhāni kaṭāni/ (13)

Edict VI.

Devānaṃ piye Piyadasi lāja hevaṃ
āha duvāḍasavasābhisitena me
dhaṃmalipi likhāpita lokasa (14) hita-
sukhāye se taṃ apahaṭa taṃ taṃ
dhaṃmavaḍhi pāpova/ Hevaṃ lokasa
hitasukhe ti paṭivekhāmi (15) athā
iyaṃ nātisu hevaṃ patyāsaṃnesu
hevaṃ apakaṭhesu kiṃmaṃ kāni
sukhaṃ āvahāmī ti tathā ca vidahāmi/
(16) Hemeva savanikāyesu paṭi-
vekhāmi/ Savapāsaṃḍā pi me pūjita
vividhāya pūjāya/ E cu iyaṃ
atana pacūpagamane (17) se me mukhya-
mute/ Saḍuvīsativasābhisitena
me iyaṃ dhaṃmalipi likhāpita/ (18)

PILLAR EDICTS.

Māthiā Edict V (=Lauṛiya Nandangarh). (*Contd.*)

sūkale e vā pi aṃne (12) nīlakhi-
yati no nīlakhitaviye/ Tisāye
punāvasune cātuṃmāsiye cātuṃmāsipa-
khāye
asvasa gonasa (13) lakhane no kaṭa-
viye/ Yāva saḍuvīsativasābhisitena
me etāye aṃtalikāye paṃna-
vīsati (14) baṃdhanamokhāni kaṭāni/ (15)

Edict VI.

Devānaṃ piye Piyadasi lāja hevaṃ
āha duvāḍasavasābhisitena* me
dhaṃmalipi likhāpita (16) lokasa hita-
sukhāye se taṃ apahaṭa taṃ taṃ
dhaṃmavaḍhi pāpova/ Hevaṃ lokasa
(17) hitasukhe ti paṭivekhāmi athā
iyaṃ nātisu hevaṃ patyāsaṃnesu
hevaṃ apakaṭhesu (18) kiṃmaṃ kāni
sukhaṃ āvahāmī ti tathā ca vidahāmi/
Hemeva savanikāyesu paṭi-
vekhāmi/ (19) Savapāsaṃḍā pi me pūjita
vividhāya pūjāya/ E cu iyaṃ
atana pacūpagamane (20) se me mokhya-
mute/ Saḍuvīsativasābhisitena
me iyaṃ dhaṃmalipi likhāpita/ (21)

PILLAR EDICTS.

Rāmpurvā Edict V. (*Contd.*)

sūkale (9) e vā pi aṃne nīlakhi-
yati no nīlakhitaviye Tisāye
punāvasune cātuṃmāsiye cātuṃmāsipa-
khāye
asvasa gonasa (10) lakhane no kaṭa-
viye yāva saḍuvīsativasābhisitena
me etāye aṃtalikāye paṃna-
vīsati baṃdhanamokhāni kaṭāni (11)

Edict VI.

(D)evānaṃ piye Piyadasi lāja hevaṃ
āha duvāḍasāvasābhisitena me
dhammalipi likhāpita lokasa hita-
sukhāye se taṃ apahaṭa (1) taṃ taṃ
dhaṃmavaḍhi pāpovā hevaṃ lokasa
hitasukhe ti paṭivekhāmi atha
iyaṃ nātisu hevaṃ patyāsaṃnesu
hevaṃ apakaṭhesu kiṃmaṃ kāni (2)
sukhaṃ āvahāmī ti tathā ca vidahāmi
hemeva savan(i)kāyesu paṭi-
vekhāmi savapāsaṃḍā pi me pūjita
vividhāya pūjāya e cu iyaṃ (3)
atana pacūpagamane se me mokhya-
mute saḍuvīsativasābhisitena
me iyaṃ dhaṃmalipi likhāpita/ (4)

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* duvāḷasa-. Hlz.

PILLAR EDICTS.

Delhi-Toprā Edict VII.

Devānaṃ piye Piyadasi lājā hevaṃ āhā ye atikaṃtaṃ (11) aṃtalaṃ lājāne husu hevaṃ ichisu kathaṃ jane (12) dhaṃmavaḍhiyā vaḍheyā/ No cu jane anulupāyā dhaṃmavaḍhiyā (13) vaḍhithā/ Etaṃ devānaṃ piye Piyadasi lājā hevaṃ āhā esa me (14) huthā atikaṃtaṃ ca aṃtalaṃ hevaṃ ichisu lājāne kathaṃ jane (15) anulupāyā dhaṃmavaḍhiyā vaḍheyā ti no ca jane anulupāyā (16) dhaṃmavaḍhiyā vaḍhithā se kina su jane anupaṭipajeyā (17) kina su jane anulupāyā dhaṃmavaḍhiyā vaḍheyā ti kina su kāni (18) abhyuṃnāmayehaṃ dhaṃmavaḍhiyā ti/ Etaṃ devānaṃ Piye Piyadasi lājā hevaṃ (19) āhā esa me huthā dhaṃmasāvanāni sāvāpayāmi dhaṃmānusathini (20) anus(ā)sāmi etaṃ jane sutu anupaṭīpajīsati abhyuṃnamisati (21) dhaṃmavaḍhiyā ca bāḍhaṃ vaḍhisati/ Etāye me aṭhāye dhaṃmasāvanāni sāvāpitāni dhaṃmānusathini vividhāni ānapitāni yath(ā me pul)isā pi bahune janasi āyatā ete paliyovadisaṃti pi pavithalisaṃti pi/ Laj(ū)kā pi bahukesu pānasatasahasesu āyatā tepi me ānapitā hevaṃ ca hevaṃ ca paliyovadātha (22) janaṃ dhaṃmayu(ta)ṃ/ (D)e(v)ānaṃ piye Piyadasi hevaṃ āhā etaṃ eva me anuvekhamāne dhaṃmathaṃbhāni kaṭāni dhaṃmamahāmātā kaṭā dhaṃma(s)ā(van)e kaṭe/ Devānaṃ piye Piyadasi lājā hevaṃ āhā magesu pi me nigohāni lopāpitāni chāyopagāni hosaṃti pasumunisānaṃ aṃbāvaḍikyā lopāpitā aḍhak(o)s(i)kyāni pi me udupānāni (23) khānāpitāni niṃsidhiyā* ca kālāpitā āpānāni me bahukāni tata tata kālāpitāni paṭībhogāye pasumunisānaṃ/ La(huke cu) esa paṭībhoge nāma/ Vividhāyā hi sukhāyanāyā pulimehi pi lājīhi mamayā ca sukhayite loke/ Imaṃ cu dhaṃmānupaṭīpatī anupaṭīpajaṃtu ti etadathā me (24) esa kaṭe/ Devānaṃ piye Piyadasi hevaṃ āhā dhaṃmamahāmātā pi me t(e) bahuvidhesu aṭhesu ānugahikesu viyāpaṭā se† pavajītanaṃ ceva gihithānaṃ ca sava(pāsaṃ)ḍesu pi ca viyāpaṭā se†/ Saṃghaṭhasi pi me kaṭe ime viyāpaṭā hohaṃti ti hemeva bābhanesu Ājīvikesu pi me kaṭe (25) ime viyāpaṭā hohaṃti ti/ Nigaṃṭhesu pi me kaṭe ime viyāpaṭā hohaṃti nānāpāsaṃḍesu pi me kaṭe ime viyāpaṭā hohaṃti ti/ Paṭivisiṭhaṃ paṭīvisiṭhaṃ tesu tesu te (t)e (ma)hāmātā/ Dhaṃmamahāmātā cu me etesu ceva viyā(pa)ṭā savesu ca aṃnesu pāsaṃḍesu/ Devānaṃ piye Piyadasi lājā hevaṃ āhā (26) ete ca aṃne ca bahukā mukhā dānavisagasi viyāpaṭa se† mama ceva devinaṃ ca savasi ca me olodhanasi te bahuvidhena ā(kā)lena tāni tāni tuṭhāyatan(ā)ni paṭī(pādayaṃti) hida ceva disāsu ca/ Dālakānaṃ pi ca me kaṭe aṃnānaṃ ca devikumālānaṃ ime dānavisagesu viyāpaṭā hohaṃti ti (27) dhaṃmāpadānaṭhāye dhaṃmānupaṭipatiye/ Esa hi dhaṃmāpadāne dhaṃmapaṭīpati ca yā iyaṃ dayā dāne sace socaye madave sādha(ve) ca lokasa hevaṃ vaḍhisati ti/ Devānaṃ piye (Piyada)s(i) lājā hevāṃ āhā yāni hi kāni ci mamiyā sādhavāni kaṭāni taṃ loke anūpatīpaṃne taṃ ca anuvidhiyaṃti tena vaḍhitā ca (28) vaḍhisaṃti ca mātāpitisu sususāyā gulusu sususāyā vayomahālakānaṃ anupaṭīpatiyā bābhanasamanesu kapanavalākesu āva dāsabhaṭakesu saṃpaṭīpatiyā/ Devānaṃ piy(e Pi)yadasi lājā hevaṃ āhā munisānaṃ cu yā iyaṃ dhaṃmavaḍhi vaḍhitā duvehi yeva ākālehi dhaṃmaniyamena ca nijhatiyā ca (29) Tata cu lahu se dhaṃmaniyame nijhatiyā va bhuye/ Dhaṃmaniyame cu kho esa ye me iyaṃ kaṭe imāni ca imāni jātāni avadhiyāni aṃnāni pi cu bahu(kāni) dhaṃmaniyamāni yāni me kaṭāni/ Nijhatiyā va cu bhuye munisānaṃ dhaṃmavaḍhi vaḍhitā avihiṃsāye bhutānaṃ (30) anālaṃbhāye pānānaṃ/ Se etaye aṭhāye iyaṃ kaṭe putāpapotike caṃdamasuliyike hotu ti tathā ca anupaṭīpajaṃtu ti/ Hevaṃ hi anupaṭīpajaṃtaṃ hidata(pāla)te āladhe hoti/ Satavisativasābhisitena me iyaṃ dhaṃmalibi likhāpāpitā ti/ Etaṃ devānaṃ piye āhā iyaṃ (31) dhaṃmalibi ata athi silāthaṃbhāni vā silāphalakāni vā tata kaṭaviyā ena esa cilaṭhitike siyā/ (32)

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* niṃsi(dha)yā. Hlz. † viyāpaṭāse. Hlz. (Franke).

MINOR PILLAR EDICTS.

Sārnāth Edict.

Devā[naṃ] (1)

El.... (2)

Pāṭa[liput]*....†..ye ken[a] pi* saṃghe bhetave e cuṃ kho (3) bhikhū vā bhikhuni vā saṃghaṃ bhākhati se odātāni dus(ā)ni saṃnaṃdhāpayiyā anavāsasi (4) āvāsayiye Hevaṃ iyaṃ sāsane bhikhu saṃghasi ca bhikhunisaṃghasi ca viṃnapayitaviye (5) Hevaṃ devānaṃ piye āhā hedisā ca ikā lipī tuphākaṃtikaṃ huvā ti‡ saṃsalanasi nikhitā (6) Ikaṃ ca lipiṃ hedisam eva upāsakānaṃtikaṃ nikhipātha Te pi ca upāsakā anuposathaṃ yāvu (7) Etameva sāsanaṃ visvaṃsayitave anuposathaṃ ca dhuvāye ikike mahāmate posathāye (8) yāti etameva sāsanaṃ visvaṃsayitave ājānitave ca āvatake ca tuphākaṃ āhāle (9) savata vivāsayātha tuphe etena viyaṃjanena Hemeva savesu koṭavisavesu etena (10) viyaṃjanena vivāsāpayāthā (11)

Sāñcī Edict.

..yāṃ bh(e)t(av)e [saṃ](gh)e*[sa]* mag(e) kaṭe (1) [bhi]khunaṃ ca* bhi[khun]inaṃ ca ti puta-* pa (2) [po]tike* caṃ(da)m(asū)ri(yi)ke* ye saṃghaṃ i-(3)-maṃ† bhākhati bhikhu vā bhikhuni vā odātā-(4)-ni dus(ān)i sanaṃ[dhāpa]y(i)tu anā[vā]-(5)-sasi v(ā)s(ā)petaviy(e) Ichā hi me kiṃ-(6)-ti saṃghe samage cilathitīke siyā ti (7)

Rummindei Dedication.

Devāna Piyena Piyadasina lājina vīsativasābhisitena (1) atana āgāca mahīyite hida Budhe jāte Sakyamunī ti (2) silāvigaḍābhīcā kālāpita silāthabhe ca usapāpite (3) hida Bhagavaṃ jāte ti Luṃminigāme ubalike kaṭe (4) aṭhabhāgiye ca (5)

Niglīva Dedication.

Devānaṃ piyena Piyadasina lājina codasavasā[bh]i[si]t[e]n(a) (1) Budhasa Konākamanasa thube dutiyaṃ vaḍhite (2)..i..sābhisitena ca atana āgāca mahīyite (3) ......[usa]pāpite (4)

(Allahabad) Kauśāṃbī Edict.

[Devānaṃ pi]ye [ā]napayati

Kosaṃbiya maham(ā)ta (1) (sa)ma(ge)* kaṭe* saṃghas[i] no* l(a)hiye* ....[saṃghaṃ bhā]khati bhikhu v(ā) bhi[khu]nī vā (se)* [pi] cā [o]-(3)-dā[tā]ni [d]usāni [saṃ]naṃdhāpayitu anā[vā]sa[si] [ā]v[āsa]y[i]y[e] (4)

Allahabad-Kauśāṃbī Dedication.
(The Queen's Edict.)

Devānaṃ piyaṣā vacanenā savata mahāmātā (1) vataviyā e heta dutiyāye devīye dāne (2) aṃbāvaḍikā vā ālame va dāna-(gah)e* (va e vā pi)* .... aṃne (3) kichi ganīyati tāye deviye ṣe nāni (he)vaṃ*..(na)*..(4) dutīyāye deviye ti Tīvalamātu Kāluvākiye (5)

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* Hlz. † na sakiye Boyer. ‡ huvāti. Hlz (Senart).

* Hlz. † Omit. Hlz.

* Hlz.

CAVE DEDICATIONS OF AŚOKA.

Barābar.

A.

Lājinā Piyadasinā duvāḍasā-
bhi[sitena] id..(1) i[ya]ṃ
[nigo]hakubhā di[nā]..
Ā[jīvi]kehi (2)

B.

Lājinā Piyadasinā duvā-(1)-
ḍasavasābhisitena iyaṃ (2)
kubhā Khalatikapavatasi (3)
dinā [Ājīvi]kehi (4)

C.

Lā[jā] Piyadasī e[ku]na(vī)-
(1)-sativasā[bh]isi[t]e[na] ja[la]gho-* (2)
[sāgama]thāta [me]i[yaṃ kubhā (3)
supi[y]e* Kha[latikapavatas]i (di) (4) nā*
(5)

CAVE DEDICATIONS OF DAŚARATHA.

Nāgārjunī.

A.

Vahiyak[ā] kubhā Daṣalathena
devānaṃ piyenā (1) ānaṃtaliyaṃ
abhiṣitenā [Ājīvikehi] (2)
bhadaṃtehi vāṣaniṣidiyāye
niṣiṭhe (3) ācaṃdamaṣūliyaṃ (4)

B.

Gopikā kubhā Daṣalathenā
devā[na]ṃ pi-(1)-yenā ānaṃtaliyaṃ
abhiṣitenā Ājī-(2)-vike[hi]
[bhadaṃ]tehi vāṣani[ṣi]diyāye (3)
niṣithā ācaṃdaṣūliyaṃ (4)

C.

Vaḍathikā kubhā Daṣalathenā
devānaṃ (1) piyenā ānaṃtaliyaṃ
abhi[ṣi]tenā (2) [Ājīvi]kehi
bhadaṃtehi vā[ṣani]ṣidiyāye (3)
niṣiṭhā ācaṃdaṣūliyaṃ (4)

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* Hlz.